

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## The NRA in the Supreme Court

THE immediate effect of the decision of the Supreme Court on January 7, is to invalidate that section of the National Industrial Recovery Act which relates to the oil industry. The decision does not invalidate all codes, as some have claimed rashly, nor is it a ruling on the constitutionality of the Act as a whole. Nevertheless, its general effects are far reaching, and it may be regarded as one of the most important decisions of the century.

The cause of this action is found in certain orders issued by the President on the authority which he conceived was his under Section 9c of the Act. This section seemed to clothe the Executive with legislative powers, and the question arose whether Congress could under the Constitution delegate its authority in this respect, and if so, to what extent, and under what safeguards. Citing numerous precedents, the Court quoted from the ruling in *Field vs. Clark* (under the Act of October 1, 1890) which

emphatically declared that the principle that "Congress cannot delegate legislative power to the President" is "universally recognized as vital to the integrity and maintenance of the system of government ordained by the Constitution."

That principle, therefore, cannot be questioned. The Court then proceeded to examine certain instances in which apparent grants of such power had been made to the Executive by Congress. Again citing a precedent, the Court quoted from *Field vs. Clark*, which established the distinction "between the delegation of power to make the law, which necessarily involves a discretion as to what it shall be, and conferring authority or discretion as to its execution, to be exercised under and in pursuance of the law." Congress may delegate to no instrumentality

the power to make the law, but it has frequently selected certain instrumentalities "to fill up the details," as Marshall expressed it, under the general provisions made by the Legislature.

But these delegations must be carefully safeguarded, and the delegation to the President made by Section 9c is defective in this respect. "If Section 9c were held valid, it would be idle to pretend that anything would be left of limitations upon the power of the Congress to delegate its law-making functions." Instead, "the Congress could at will, and as to such subjects as it chooses, transfer that function to the President, or other officer, or to an administrative body." In the case under review, the first section of the Act declared no policy, and defined no standard with respect to the production and transportation of oil; furthermore, the executive order of the President, in pursuance of this section, contained no finding of fact, and no statement of the grounds of the President's action in issuing a prohibition which had the force of law.

To depart from the technical language of the decision, the section in controversy purported to give the President blanket authority to issue orders with the effect of law, in order to control what is admitted to be an altogether intolerable condition in the oil industry. The end was good. The means, however, have been declared by the Supreme Court to be unconstitutional. Congress can grant no such vague and unguarded delegation.

Undoubtedly, the decision will be of the greatest assistance to Congress in framing new legislation, and in amending much of the legislation hastily enacted at the last session. But in our judgment this great decision is valuable for another reason. It states with force and clarity principles which every citizen, every public servant, and every court must respect if this constitutional gov-

ernment inherited from our fathers is not to evolve by slow and fatal degrees into a bureaucracy which will destroy our liberties.

Time and again have we been asked to make grants of power wide in their scope, and fraught with peril in their application, on the presumption that such grants will be used wisely by a Secretary, a Board, or some other instrumentality of government. That plea was urged for Federal control of education, for the expansion of an expensive and useless Children's Bureau, for grants in aid of a variety of activities, such as the Maternity Bureau, which exist neither as a duty nor as a right of the Federal Government; and it is now urged as a reason why the so-called Child Labor Amendment should be ratified. Against that principle which for government by law would substitute government by men bound to no due process, the Supreme Court declares:

The question whether such delegation of legislative power is permitted by the Constitution is not answered by the argument that it should be assumed that the President has acted, and will act, for what he believes to be the public good. The point is not one of motives, but of Constitutional authority, for which the best of motives is not a substitute.

The Senate of the United States has its Huey Long, and it is not inconceivable that even darker figures may one day strive to seize the reins of power at Washington. For that reason we thank God for the Supreme Court's reminder that in government presumption of the best of motives is no substitute for Constitutional authorization.

## No Intervention in Mexico!

**I**N his letter to Representative Higgins, of Massachusetts, concerning our recognition of Mexico, Secretary of State Hull shows that he is not yet properly informed concerning the real burden of our complaint. It is true that Mr. Higgins asked for withdrawal of recognition, but even there Mr. Hull is not on firm ground, for one of the conditions of our recognition of Russia is a promise to respect the religion of Americans in Russia, a thing which is not being done in Mexico. Any Catholic American in Mexico going to Mass runs the risk, on coming out of church after Mass, of facing a firing squad armed with machine guns, as did a churchful of Catholics recently in Mexico City itself, among whom there might just as easily have been some Americans.

What American Catholics want, however, if recognition to a murderous Government cannot or will not be withdrawn, is a cessation of *intervention*, such as we have been witnessing lately. It is not merely that Josephus Daniels made an ill-advised speech praising Calles' determination to possess the souls of the young for his own Revolutionary party. That is by far the least of Mr. Daniels' offenses. Let us list them, as they have been recorded by the Brooklyn *Tablet*:

1. At a time when Calles' domination in his own party hung in the balance, Mr. Daniels called on him, and coming out gave it to be understood that he (that is, his Government) recognized Calles as boss.

2. At the very day and moment when the National Revolutionary party was voting to petition the President to expel all Bishops and priests, Mr. Daniels entered the hall with Senator Reynolds and both of them made speeches praising the party for its patriotism.

3. An hour or two after the Chamber of Deputies had passed a vote of praise of the Governor of Puebla for closing all the churches, Mr. Daniels gave him a dinner, and later published a statement approving his administration.

4. After the inauguration of General Cárdenas, Mr. Daniels called on the infamous Garrido Canabal, leader of the Red Shirts, who are murdering Catholics, gave our a laudatory statement about him, and promised to come to see him often.

Other similar statements are constantly being given out by Mr. Daniels to *El Nacional*, organ of the Revolutionary party, which he has apparently also made his own personal organ.

Now all this obviously constitutes intervention of the most efficacious kind. Mexico is not united behind the new President, and the country is aflame with revolt. Every time Mr. Daniels comes out with one of his praises of the Calles crowd, he is shouting to the world that he and his Government are supporting them. Every Mexican on both sides recognizes this instantly. And they are right.

We call for a stop to this intervention.

## The Scottsboro Case

**M**ORE than two years ago, the Supreme Court reviewed the decision of the Alabama courts in the Scottsboro case, and on the ground that the rights of the Negro defendants had been violated, ordered a new trial. A new trial was given, but since it was held under equally unfair conditions, an appeal was again made to the Supreme Court. On January 8, the Supreme Court agreed to examine this second trial.

It need hardly be said that the Court's decision to review is not a declaration that these Negroes are guiltless of the crime laid to their charge. It does not even mean that the trial which recently concluded with the imposition of the death sentence upon two of the defendants was conducted under improper conditions. It simply means that the highest court in the land believes that enough evidence, tending to show violation of the defendants' rights, has been submitted to warrant a thorough investigation. The Court is quick to detect flimsy pretenses and factitious reasonings, and it does not waste its time in reviewing appeals without merit.

Should the Supreme Court allow the verdict of the Alabama courts to stand, two of the defendants will be executed, and it may be presumed that the other five will follow them as quickly as they can be tried and convicted. But in case a new trial is ordered, a situation of unusual difficulty is presented, since the simple fact seems to be that jurors in the Scottsboro vicinage are determined to hang these men. Thus far the move for a change of

venue has been defeated; yet whether a fair trial could be given anywhere in Alabama is to be doubted. Yet in Alabama they must be tried. The Supreme Court cannot change what was originally planned as a protection to men accused of crime, the right to a speedy trial by jury in the place where the crime is alleged. Nothing can guarantee a fair trial to these men, except a change in the methods and mentality of officials and of juries in Alabama.

It seems all but certain that the Supreme Court will order a new trial. If the local authorities can guarantee a fair trial, no one can rightly criticize the decision, whatever it may be, of the jury. But the first essential in a fair trial is scrupulous respect for the least rights of the meanest defendant, and that essential, as the Supreme Court has ruled, was not found in the first trial at Scottsboro.

These defendants, innocent by legal presumption, are beginning the fifth year of their imprisonment. How long they will remain in jail, in spite of their presumptive innocence, depends entirely upon the sense of justice of the Alabama officials. It is open to them to stage another unfair trial, and after that another and another, until the volunteers who have rallied to the defense of these men, give up what may well seem a hopeless cause. When that stage has been reached, the defendants will exchange the cell for the scaffold.

We sincerely trust that no such procedure will be adopted, but in case it is, all that the Supreme Court can do is to order another trial. One Mooney case is a scandalous superfluity, but it would seem that we are to have another at Scottsboro.

## The Steel Companies Revolt

**I**T is assuredly necessary that the heavy industries, among which steel is the most prominent, be stimulated, if our long-delayed recovery is to get under way. But to stimulate them in a manner which makes them hostile bodies in the industrial organism, will not be an advantage in the long run, but a serious block in the way of permanent and beneficial social reform. The steel companies have claimed their day in court, and they will have it, but up to the present they have shown a decided repugnance to any recovery measure which embodies such elemental devices for reform as collective bargaining and protection for the right of workers to join unions created and governed by themselves.

Recent instances of this anti-social spirit were disclosed in two decisions reached on January 8 by the National Steel Labor Relations Board, a Federal body functioning under the Recovery Act. In the first case, it was shown that in a so-called "employee-representation plan," inaugurated in the plants of the Youngstown Sheet and Tube Co., the elections were "clearly sponsored by the company, and that the elections held for said employee-representation plan were not such elections as is contemplated by Public Resolution No. 46." The second case referred to the Illinois Steel Works at Gary in which a

plan, praised as a model by all steel companies, has been installed. The local unions, however, claim that this plan embodies some of the worst features of the company union, and the Board granted their plea for a free and open election.

These decisions were followed by orders served on the two steel companies, requiring them to submit to the Board their payrolls and a complete list of their employees within seven days. An election will be held on the seventh and eighth days following compliance with this order. Such, at least, is the purpose of the Board, but it is highly probable that the companies will refuse to submit the data required by the Board. In this they would merely follow the example of Carnegie Steel which, after a similar order, stated that it would disregard the orders of the Board, and take its case to the Federal courts.

Whatever decision may be reached by the courts, these outstanding heavy industries have served notice that they will deal with no union which they do not control, lock, stock and barrel. Perhaps no industrial organizations have done more lip service to the need of employee representation, and certainly none have done more to make real and effective representation wholly impossible. It needs no lengthy argument to show that their policy is unjust to the worker, since it deprives him of the exercise of an undoubted right, and harmful to society, inasmuch as it tends to create a servile class, whose members may possibly eke out a miserable existence, but cannot possibly live in a manner in keeping with their dignity as human beings. That truth is acknowledged by all thinking men. The present problem turns on the selection of ways and means of removing the reactionaries who control these heavy industries.

What the Federal Government can do in this respect remains somewhat in doubt, especially since the decision of the Supreme Court in the oil cases. However, its undoubted authority over inter-State commerce vests it with powers which should be given expression in carefully drawn legislation. But as to the authority of the States, in which these industries are located, to prescribe working conditions and remuneration, there is no doubt whatever; furthermore, the several States can, with the assent of Congress, enter into compacts to regulate the traffic which, in respect to them, is inter-State. Surely there is power enough in the complexus of our governments to restrain these anti-social forces, and, with no disregard of any right, or any strain upon our fundamental law, to bring them into due subjection.

## By Squads, Right!

**A** MEMBER of the delegation from Wisconsin, the Hon. Thomas J. O'Malley, a neophyte in Congress, unless we are mistaken, is exercising his wit through the somewhat unusual process of introducing a bill. It is true that many bills which fall into the hopper are unintentionally humorous, but Mr. O'Malley's does not seem to be of that kind. Mr. O'Malley proposes that as soon as the signal for war is given, Congress shall call

out all the millionaires, and send them to the field with instructions to their officers to put them in the front rank.

Mr. O'Malley bases his bill on the principle that they who reap the chief profits of war should be obliged to do the chief work of the war. The principle appears to be sound. At any rate, it is rank injustice to send half a million young men to the field, while the millionaires stay at home to make patriotic speeches and sell cheap goods at a high price to the Government.

The more deeply we ponder on Mr. O'Malley's plan, the more clearly do its merits stand out. While it might not prevent war, it would shorten war, and even if we were defeated, we might turn the rout into ultimate victory. For while everybody loses in a war, everybody knows that the greatest losses usually fall to the apparent victor. Our share of victory in the World War was a debt of twenty-six billions of dollars, the obligation to sink half our navy, and strained relations abroad.

With Henry Ford, S. S. Kresge, and Andrew Mellon as the nucleus of an army, we might fend off Patagonia or Andorra for a few hours. Against any other enemy, the conflict would be short. We are for Mr. O'Malley's bill.

### Note and Comment

#### Germany's Forgotten Man

AS the hour strikes for historic decision in the Saar, concentration of attention upon Nazi and anti-Nazi in the contested area blots out the memory of the man who by his persistent efforts had practically solved the present question and thus obviated the parade of military force and political rivalry that has caused so many sleepless nights for Europe's statesmen. From his present monastic retreat Chancellor Bruening must recall with a wry smile the prolonged negotiations over the Saar question between the French and German representatives which at the urgent instance of Dr. Bruening were inaugurated on April 21, 1932, in the office of Premier Mussolini in Rome. For long hours each day, over a space of two months, the negotiations continued. Finally on June 27 the German representatives were able to report to Berlin that the French would agree to renounce the plebiscite in the Saar, would let both the territory and the mines return in 1935 to German administration, and would take as Germany's purchase price for the mines fifty per cent of the proceeds of mine exploitation for fifteen years. The Duce congratulated both parties from his heart. A month later the Bruening Government fell. Schleicher did nothing further about the Saar, and with the advent of the Hitler régime the fruits of these long labors were lost. The sight of another conference, between Italy and France in Rome on the eve of the Saar elections, may have recalled to Germany's present leaders, as it probably did to Dr. Bruening, the long way Germany has had to travel to regain even a part of the fruits that once were won for her by her Forgotten Man.

#### Greetings From Gulu

THE life of the Catholic editor is not roses, roses, all the way, but now and then one falls in his path. One that came our way recently was tossed from Gulu, in the form of a Christmas greeting signed by Brother Christopher, in the name of five Brothers of the Sacred Heart. "Respectful regards and greetings from this land of wilderness and black folk. We five Brothers anxiously await AMERICA, and read it avidly." A greeting like that makes the heart strings grow a bit tighter, and we feel that we are not altogether useless. But if you do not know where Gulu is, we share your ignorance; all we know is that it is in Uganda, and Uganda is in East Africa. These Brothers are represented in twelve American dioceses. Their mother-house is, or was until recently, at Renteria, in Spain; their American Provincial resides in St. Joseph's Normal School, Metuchen, N. J.; and we suspect that Brother Christopher is a member of one of those American missionary bands, which, thank God, are rapidly increasing in number in the foreign mission fields. Judging from the reputation of these Brothers, and from the Christmas card, these missionaries seem to have in St. Louis College a very flourishing educational institute. On the picture side of the postcard are depicted eight native catechists, garbed in white, with rosaries around their necks, and eight shiny black faces above reflecting the Grace of God. May the Lord bless and keep them!

#### Travelers From Siberia

AFTER his long journey back from Moscow to Washington via Siberia, Japan, and Hawaii, Ambassador Trosyanovsky must remember with gratitude the "small and intimate party attended by Foreign Office officials and the American diplomatic staff, American correspondents and their wives," that he enjoyed at the Kremlin before leaving. "The supper itself," related the special cable to the *New York Times*, of November 28, "was a bounteous repast of Russian delicacies, with dancing between courses. . . . Some of the most notable figures of the Soviet musical world sang and played." Less cultural, and also less agreeable, were the recollections of the four German-Russian boys aged from sixteen to twenty years who arrived with some of their people, according to the Paderborn *Bonifatiusblatt*, at the Bodelschwing refugee colony in Germany in August of last year. Mouldy bread was for them a luxury. They and their folks had saved one sheep pelt in the Arctic cold, scraped the hair off it, and boiled it to still their raging hunger. Says an eyewitness:

The younger ones were not yet baptized, all were miserably clad. The wonder is that these lads in spite of persecution and atheistic schools were not wholly ignorant of religious matters. The eldest pulled out of his pocket as from a sanctuary a tattered, thumbworn catechism which his grandfather had studied. Though banished to the swamp regions, they had still preserved the most essential elements of religious knowledge.

There was no recollection for these refugees of intimate midnight supper parties. But they may enjoy an

aftertaste that all the banquets of the Kremlin could never afford.

#### Atrocities In Spain

**T**HERE are persistent rumors that the Spanish Government is using measures of extreme brutality against the prisoners taken during the recent revolution. Our American National Committee for the Defense of Political Prisoners has recently addressed a protest to Premier Lerroux, signed by seventy-five prominent Americans and making the following demands: (1) An end to the executions ordered; (2) an end to cruelties "equal to those of Hitler"; (3) freedom for those who fought for fundamental rights; (4) cessation of the censorship on news. It is regrettable that the Committee, or at least the champions hot for human rights who signed its protest, did not issue a similar statement two or three years ago to the Spanish Premier Azafia, or that today they do not have something to say to M. Stalin about executions or about fundamental human liberties to General Cárdenas. Moreover, AMERICA's private advices from Spain contain news of a quite different color, informing us about a long list of unspeakable atrocities committed by Communists and Syndicalists against the people who took no part in the Asturian revolution. Nevertheless, if the present Spanish Government is indeed indulging in an orgy of cruelty, this Review joins whole-heartedly in the Committee's protest. Sr. Gil Robles, chief voice in the Lerroux Government and almost certainly the next Premier, is a Catholic, a former student in Jesuit schools, and leader of the Catholic Action party in the Cortes. While these facts very naturally prejudice AMERICA in his favor, they do not commit us to a blind support, or to approval of his Fascist aims—if any.

#### Mexican Atheism

**I**F anyone doubts about the nature and extent of the anti-religious movement that now rages in Mexico he should view the collection of photographs that have been sent to this office from that country. From November 25 to December 9 there was held, in the buildings of what was formerly the Jesuit college of St. Peter and St. Paul, an exhibition of mural paintings executed by disciples of Diego Rivera and intended for decorations in the public schools, which henceforth will be Socialistic. Their Bolshevik inspiration is open. In execution and idea alike they are merely Mexican copies of Russian "art" in the service of the proletariat that has been Bolshevized. Blasphemies, attacks on religion and the Pope, Bishops, and priests, anti-religious slogans, are mingled with attacks on liquor, capitalism, imperialism, and Fascism. A grotesque figure of God accompanies an inscription: "God exists only in man's brain"; a Cross and a glass are inscribed "Pulque and religion brutalize you"; a Cross is extracted from a head and a book inserted, with the words: "Destroy religion with Science." All this is being backed up with daily radio talks, with motion pictures, and traveling lecturers. Garrido Canabal, Secretary of Agri-

culture, has forced the girls in his Ministry to dress in black skirts and red blouses, to read scurrilous books on religion, and to ally themselves with Freemasonry. He is shortly going to have in the courtyard of the building an *auto de fe*, in which will be burnt publicly the objects of religion stolen by his strong-arm squad of Red Shirts. His Government position was given him, not for the purpose of advancing farming, but to use it to spread the gospel of Atheism in the country places, where it is backward. Yet this is the outrageous fellow who hobnobs with our own Ambassador, Mr. Josephus Daniels. Is it not about time the farce were ended?

#### Current Events

**S**CIENCE strode forward on a wide front. Experts identified criminals by their ears; thanks to a new invention, a hen can now autograph its eggs; a professor electrocuted sheep, then revived them; the hope of electrocuting humans was rising high. One problem is the difficulty of finding human beings willing to step up and be electrocuted. But the path of science was not all rosy. There was a sad side, too. Polar mice in great force besieged a Soviet scientific party. . . . The Republican National Committee showed a surplus of \$184.76. It will be used to rehabilitate the party. . . . The town of Landeshut in Germany offered fifty marks for the capture of a ghost. . . . An artist, held up and robbed, drew a sketch of the bandit for the police. . . . Hauptmann in his hour of trial was consoled with the offer of a free tombstone and literary aid in composing his epitaph. . . . Police in the West were urged to eat more onions. . . . In the House of Representatives, guards barred the way to a man they thought was an agriculturist without a pass. Finally they let him in. He was the Secretary of Agriculture. . . . Tired business men won't have to take their wives' dogs out for a stroll any more in New York. The recently formed Daily Dog Walking Service, Inc., will relieve them. The company expects soon to employ enough professional dog-walkers to give the air to some 3,000 dogs a day. . . . A New York paper recently printed the name of a violent Christ-hater as "Garrido, a Canabal."

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# The Downfall of Education in Mexico

J. V. JACOBSEN, S.J.

**O**LD Mexico is a land with a long cultural past. More than 400 years ago primary and industrial schools were reared there by the Franciscans, and 400 years ago the first college of arts was begun. Three centuries of colonial life witnessed the establishment of a fine system of primary schools and another system of secondary schools and colleges under the Jesuits, while several universities were built and maintained from the earliest Spanish times. This remarkable educational edifice was Catholic and the institutions were public.

Since the time of Mexico's achievement of independence from Spain (1822), education has had a most difficult career. Almost all of the secondary and college instruction and normal-school training had been checked by the suppression of the Jesuits (1767). Then from 1823 until 1876 there were fifty-seven Presidents of Mexico, many revolutions, wars, the French intervention, and vast economic distress. Under these circumstances the effect upon education is obvious. Moreover, during this period of the decline of schools and scholars, an altogether revolutionary philosophy of education took hold with the political leaders. In contrast with the Catholic philosophy, the newer and French form was materialistic, secular, and liberal. The Liberal minority excluded Catholic teachers from the educational field by constitutions and confiscations.

Porfirio Díaz ruled Mexico from 1876 until 1910. There was a notable increase in schools during this time. The total number including all grades grew from 4,000 in 1874, to 11,940 in 1907, exclusive of 2,499 private institutions, with a total enrolment of 932,853.

The destruction of this second educational edifice in Mexico's history followed the fall of Díaz. Between 4,000 and 6,000 Catholic, and an untold number of governmental, schools and libraries were demolished. During the ten years of political anarchy and educational chaos from 1910 to 1920, illiteracy increased to eighty-five per cent. Out of all this emerged the Constitution of 1917, "Callismo," and a neo-Soviet philosophy. As Prof. H. I. Priestley puts it:

The swing of the pendulum has been steadily toward radical idealism. . . . It has been noticeable, however, that in all cases of actual acquisition of power, radicalism has been left in the stage of theory, and pronounced materialistic conservatism, for the benefit of those who govern, has usually eventuated ("The Mexican Nation," p. 452).

This was written in 1926, just as radicalism embarked upon a bloody persecuting project for uprooting the ancient culture, which lasted three years.

By 1930 the Republic was well in the hands of a militaristic minority of Indians and *mestizos* favored by the smile of the United States because of its ability to police the nation. The Constitution of Mexico of 1917 had become identified with the name of Calles, and remains an elastic, much-amended, and non-important document.

Under a system of repression and confiscation on the one hand, and enforced Socialistic education on the other, Mexican culture seems destined to revert to its early Aztec type. Although more than one student of Mexican history has despaired of Mexico's educational and political future, our hope rests in the glorious Catholicism of the bulk of its populace. The old college buildings, shells of the former cultural advance, still stand in many of the cities, awaiting, we hope, another renaissance.

The educational picture in Mexico today is not an inviting sight. In fact, it is humiliating to the charming men and women who dwell in the beautiful land and who are conscious of the distinction between real culture and the education which the Government is enforcing. In the cities and country places, there is no spectacle of children tramping to classrooms in large numbers carrying textbooks. Textbooks are rare. Mexico City, Guadalajara, and Puebla are probably foremost in the number of schools, but evidence of school life fades more and more as one gets away from the centers, until it is utterly absent in many small towns and villages. Unofficially, however, there are schools conducted by Religious and Catholic groups in many of the cities. Of these we are not speaking.

It is rather idle to discuss high-school education as a national program. The Government is not providing facilities for these grades beyond a minimum. In one famous old Jesuit college there exists a "model" junior high school. It was a model classical school in 1576, but half the building has been destroyed. In the few remaining rooms and in the church next door some fundamentals are taught; drills and athletics tend to supplant textbooks. Educationally, the model school and the others of its type might be termed the beginning of a secondary system.

The colleges, mostly the old Jesuit buildings, prescribe some fundamental courses, without much idea of scholarship or academic freedom. The Government apparently is not concerned with higher education and offers what it considers to be education. In Guadalajara a year ago some students did not desire a specified course. Two hundred were jailed for a month as revolutionaries. Declining instruction and failing to march in parades constitutes a political offence on the part of students and professors. Puebla utilizes a confiscated college building for normal-school purposes, and there are several other such schools which in this country would probably be rated as junior colleges. Emphasis is being put upon the military schools. There are all told about 9,000 college students in the nation and the Government proposes no further expansion along university and professional lines.

While higher learning is not projected for the masses, primary education for illiterate adults and children is being emphasized. By this is meant primary training to the fourth grade in the three R's, manual arts, agriculture,

athletics, and group drills. The vast numbers of Indian and peasant children have become economic assets in the new order. Under the present capitalistic land-holding system, efficient laborers will be essential. With the intent of training the bodies of the youngsters and ultimately of possessing them in a cleaner and healthier condition than that which prevails, goes the desire to possess the very soul of the children. A passion for confiscation extends to all things. Out of such purposes arose the rural-school and cultural-mission system which at its inception well-meaning educationists in this country lauded as an outstanding educational program.

Primary schools in the cities are very unlike our public schools in their physical, pedagogical, numerical, and curricular aspects. Most of them are single-teacher schools, and many are single-room schools poorly equipped. In some cases they are merely a room off the street. A long time would be required to estimate the quality of these institutions. They lack organization, trained teachers, equipment, and space to care for the estimated thirty per cent of the school-age population now using them. In a casual inspection of several the writer was unable to distinguish between class and recess periods, and this is said with no disrespect for the bright, amiable, and lovable children of Mexico.

Primary rural schools have indeed been multiplied to a remarkable extent. It is estimated that hundreds have been erected. But the Government has spent very little money upon this construction, for in the vast majority of instances the people of a village put up the "building." The cost of the material and labor for any of these structures would vary possibly between \$10 and \$100. In some

cases the Government has built little modernistic school houses. Tourists are very apt to exclaim aloud concerning Mexican educational progress on seeing houses marked *escuela* in forlorn towns.

The main function of the rural school teacher is not teaching. He or she is to be the village social leader, a native of the district, and married. These qualifications eliminate priests and Religious. The teacher organizes games, inculcates hygiene, allots agricultural strips, and supervises the work of adults and children, explains the intricacies of raising pigs and chickens, teaches reading and writing, inculcates the principles of the Revolution, and at times distributes milk, bread, and butter. This latter distribution has great drawing power in districts where poverty is extreme.

Periodically the rural teachers must assemble at the cultural mission. The cultural mission is a group of teachers who move from district to district. They lecture to the assembled rural teachers on education, carpentry, agriculture, sewing, cooking, sanitation, pottery making, and the Government program. Thirteen missions for this "normal-school" training are in operation. Rural schools and cultural missions are propaganda centers.

The fact of the gradual transformation of Mexico into a neo-Soviet state must be apparent to anyone studying the underlying philosophy and the successive steps taken during the past fifteen years by the Revolutionary party. Culture, education, and religion, which have gone hand in hand through the centuries of Mexico's past, are in a way of being harried completely out of the country. If the six-year plan succeeds, Mexico City will again be the Tenochtitlán of pre-conquest days.

## My Six Conversions

### V. The Collapse of Materialism

G. K. CHESTERTON

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SOME little time ago Dr. David Forsyth delivered to the section of psychiatry (Royal Society of Medicine) an address which was certainly a psychological curiosity; of considerable interest to psychologists, pathologists, alienists, and all other students of the mental breakdown in the modern world. It was a perfect and compact illustration of the very common combination of a superiority complex with arrested development, and inhibitions on almost all forms of intelligent curiosity. But I mention it here, not because of its narrowness, but of its direct negation of all that is really new in scientific discovery. It is no news to us that a materialist can be bigoted; but we do not always come upon so startling an example of his being antiquated.

It is not worth while to take any particular notice of all the diseased stuff about sadism and masochism being the sources of religion. We may note in passing, with a rather dreary amusement, that this sort of writer can never sustain a connected train of thought; and that he

gets even these dismal technical terms hopelessly entangled; for he declares that Islam stands for sadism and Christendom for masochism, having just argued that the Christian persecution of heretics was typically sadistic.

But all this judgment of great human events, good or bad, in terms of some obscure streak of lunacy, is itself an amusement for lunatics. It is exactly as if a man were to argue: "There is a special sort of madman who thinks he is made of glass; I will call this disease vitreosity; and I will then show that anybody anywhere, who for any reason had anything to do with glass, was a victim of vitreosity. The desert merchants who were said to have invented glass, the medieval craftsmen who so successfully colored glass, the early astronomers who first fitted telescopes with lenses of glass, all showed vitreosity in various stages of that disease; it is akin to subconscious *libido* because Peeping Tom looked through a window, which may have been made of glass; it is the root impulse of alcoholism, because people drink out of

glasses; and Prince Albert and Queen Victoria were obviously stricken with raving and uncontrolled vitreosity; because they built the Crystal Palace."

The slight defect in this theory (which is quite as scientific as Dr. Forsyth's) is that in order to theorize it is sometimes useful to think. It is obvious that all these people had a thousand other reasons for doing all they did, besides being mad on glass; and it is equally obvious that the great religions, true or false, had a thousand reasons for doing all they did, without being mad on masochism or sadism.

Only, as I say, we may well emerge from this slime and consider the real case of Dr. Forsyth; and his strange ignorance of the very elements of modern thought, and even rather specially of modern science.

Now on the larger matter, his thesis was essentially this; that science and religion, so far from being reconciled or even reconcilable, were divided by the vital contradiction that science belongs to what he called "reality thinking," or we call objective truth; while religion belonged to what he called "pleasure thinking," or what most people call imagination.

I need not mention the hundred obvious objections to this crude division; as, for instance, that religion has not confined itself to imagining pleasurable things, but has often been blamed by people like Dr. Forsyth for imagining unpleasant ones; or that it is arguing in a circle to prove at the end that religion is inconsistent with science, merely by assuming at the beginning that it is inconsistent with truth. I am only concerned here to insist, not merely that the view is the reverse of the truth, but that the view is actually the very reverse of the modern view.

If there are two staring and outstanding facts about science and religion at this particular moment, they are these. First, that science is claiming much *less* than it did to show us a solid and objective reality. And second, that religion is claiming much *more* than it did (at least for centuries past) that its miracles and marvels of mystical experience can be proved to exist as a solid and objective reality.

On the one side, the atom has entirely lost the objective solidity it had for the nineteenth-century materialists. On the other side, the Ascension is accepted as a case of levitation by many who would not accept it as an Ascension.

On the one hand, the science of physics has almost become a science of metaphysics. For it is not merely, as is often said, that the atom has become an abstract mathematical formula; it is almost as true to say that it has become a mere algebraic symbol. For the new physicists tell us frankly that what they describe is *not* the objective reality of the thing they observe; that they are not examining an object as the nineteenth-century materialists thought they were examining an object. Some of them tell us that they are only observing certain disturbances or distortions actually created by their own attempt to observe. Eddington is more agnostic about the material world than Huxley ever was about the spiritual

world. A very unfortunate moment at which to say that science deals direct with reality and objective truth.

On the other hand, on the other plane, the plane of historical and practical argument, it is the very moment at which religion really is appealing to reality and objective truth. The Church throws down the unanswered challenge of Lourdes; the Spiritualists positively claim to prove their new religion by experiments, like a thesis in chemistry or electricity; and a vast number of independent intellectuals, who are neither Catholics nor Spiritualists, have begun to show an entirely new interest in the logical, or even the legal case for some of the great historic miracles.

For instance, there have been two or three books following on the line of the brilliant but strictly scientific book called "Who Moved The Stone"; and the tendency of the most detached writers is to admit more and more that the evidence for such events has been underrated.

The youngest school of Catholic apologists, such as Father Knox and Christopher Hollis and Arnold Lunn, attack almost entirely with the weapons of proof and practical evidence; and it is no longer pretended that they always have the worst of it. A very unfortunate moment at which to say that religion deals only with pleasant fancies and imaginations.

Dr. Forsyth's antiquated style of thought interests me here, however, only as drawing attention to the familiar modern facts of which he seems never to have heard. And the fact most relevant here is the fact of that extraordinary scientific change in the attitude to facts. It has its place in this series because it is one of the great changes which had not developed in any full and public fashion, even by the time that I finally sought admission to the Church; and, at the much earlier time when I had already begun to think about it, all the popular science that a layman heard of was dominated by the now dead materialism of Haeckel.

It is, therefore, true to say that this huge revolution in the philosophy of physical science was one of the world events which came after my conversion; but would have hugely hastened it if it had come before my conversion. Only the exact nature of the effect of this scientific revolution upon personal religion is often misstated and widely misunderstood.

It is not, as some seem to fancy, that we think there is anything particularly Christian about electrons, any more than there is anything essentially atheistic about atoms. It is not that we propose to base our philosophy on their physics; any more than to base our ancient theology on their most recent biology. We are not "going to the country" with a set of slogans or party cries, like "Electrons for the Elect," or, "For Priest and Proton."

The catastrophic importance for Catholics of this collapse of materialism is simply the fact that the most confident cosmic statements of science can collapse. If fifty years hence the electron is as entirely exploded as the atom, it will not affect us; for we have never founded our philosophy on the electron any more than on the atom. But the materialists did found *their* philosophy

on the atom. And it is quite likely that some spiritual fad or other is at this moment being founded on the electron.

To a man of my generation the importance of the change does not consist in its destroying the dogma (which was, after all, a detail, though a very dogmatic dogma): "Matter consists of indivisible atoms." But it does consist in its destroying the accepted, universal, and proclaimed and popularized dogma: "You must accept the conclusions of science." Scores and hundreds of times I have heard, through my youth and early manhood, the repetition of that ultimatum: "You must accept the conclusions of science." And it is that notion or experience that has now been concluded; or rather excluded. Whatever else is questionable, there is henceforth no question of anybody "accepting" the conclusions of science. The new scientists themselves do not ask us to accept the conclusions of science. The new scientists themselves do not accept the conclusions of the new science. To do them justice, they deny vigorously that

science has concluded; or that it has, in that sense, any conclusion. The finest intellects among them repeat, again and again, that science is inconclusive.

Which is all very well, and all very wise, and all very true to the gradual adjustment of truths on their own plane. Meanwhile, there is such a thing as human life.

The Victorian agnostics waited hopefully for science to give them a working certainty about life. The new physicist philosophers are in no way different, except that they wait hopelessly instead of hopefully. For they know very well the real meaning of relativity; that their own views may pass from being relatively right to being relatively wrong.

And meanwhile, as I say, there is such a thing as wanting a working rule as to whether we should pay our debts or murder our enemies. We would not wait for a nineteenth-century enlightenment that might come. We certainly will not wait for a twentieth-century enlightenment that cannot come. If we want a guide to life, it seems that we must look elsewhere.

## The Schools in Republican Spain

JAMES A. MAGNER

**S**IDE by side with the economic problems of industrial relations and land distribution, no other question so profoundly affects the destinies of Republican Spain as that of educational reform. One of the moving causes for the recent anarcho-syndicalist rebellion was the disgust of the academic radicals over the blocking of their plan to suppress Catholic schools, and this group remains a dangerous factor threatening the cultural unity and social peace of the country. But whereas in Mexico the state scheme of Socialistic education has moved ahead under the whip of the revolutionary régime, the program outlined by the Socialists in Spain has met with serious reverses.

According to the law of "Religious Orders and Congregations," enacted June 2, 1933, on the basis of Article 26 of the Spanish Constitution, the secondary schools of the Religious were to have been closed October 1, 1933, while the primary grades were scheduled for the same fate the following December. The figures issued by the state indicated that immediate provision had to be made for 350,000 children in the primary grades alone. *El Debate*, the Catholic organ of Acción Popular, raised this to 600,000 and estimated the students in Catholic secondary schools at 27,000. To prepare lay teachers for the substitution, a series of intensive courses was inaugurated at Santander and elsewhere, under the direction of Fernando de los Rios, Minister of Education. Schools were to be provided by the municipal governments, and as an aid in this direction the national Cortes voted a loan of about \$4,000,000.

In certain Provinces, such as Alicante, the plan appears to have had a measure of success. Nevertheless, several important elements were lacking to make this rapid cul-

tural transformation of Spain a reality. In Vizcaya, for example, where 219 schools had to be created, the municipal authorities offered only 106. In the Basque Province, the demand for 356 was answered with 56. There still remained the problem of trained teachers.

Then came the national conservative reaction in the November elections of 1933, crystallizing public sentiment on the question, and in January Premier Lerroux was obliged to declare that the work of suppressing the schools of the Religious could not be continued. The official reason advanced for this position was that the Socialists, who had written the Constitution and enacted the laws suppressing Catholic education, had failed in their plan to provide a substitute. The nation could not be left without schools.

The real cause of the practical failure of the plan for substitution has been the indignation of the conservative majority of the Spanish people themselves. They are eager for Spain to advance culturally and for all to have the advantages of at least an elementary education. They are perfectly willing for the state to continue in the work of creating public schools, and they are prepared to respect the consciences of those who do not wish their children trained in Catholic principles. Outside the violent Socialist and Communist groups, however, Spaniards see no reason why they should be denied the right of giving their children a religious education or why this religious element should not form an organic part of the educational system they choose to adopt.

In accordance with these principles, the program of Catholic authorities and organizations is to reform the constitutional disabilities placed upon Catholic education by demanding political action. They ask also for a state

subvention of Catholic schools which will be proportionate to their share in the work of national instruction. The Federal enactment to grant the rural clergy a national subsidy of \$2,300,000, passed in April, 1934, was in reality an educational appropriation, since the schools in the outlying districts have been directed principally by the initiative of the local clergy.

Until such time as the Constitution can be revised, Catholic forces are attempting to direct public opinion against state monopoly of education and to provide Catholic instruction which will be in conformity with the constitutional enactments. The most important of these groups are the Catholic Confederation of Fathers of Families, the Federation of the Friends of Education (FAE), the Association of Families and Friends of the Religious (AFAR), and the Catholic Federation of Spanish Teachers.

The Catholic Confederation of Fathers of Families is a national organization of parents, comprising eighty associations and 72,000 members, to protect and advance the Christian education of youth and to combat public immorality. Combined with the political action of the Conservatives, they have resisted and in large part prevented the laicizing of private education. According to a manifesto of this group, the duty of the State is "to protect and promote education by law, but without absorbing the family, the individual, or the Church." In large measure the Fathers of Families have withstood the suppression of the schools of the Religious Orders. Where this has been impossible, they have opened schools in their own name or taken over the schools of the Religious, in accordance with the law, retaining the Religious as teachers, preparing other Catholic instructors, both lay and cleric, and maintaining these institutes at their own expense.

Besides organizing conferences, study clubs, and courses of Catholic Action, the Confederation unites in regional and national assemblies to exchange views and formulate programs of action. In 1932 more than 10,000 members attended the general assembly at Madrid. In 1933 the group assembled at Vitoria. The national assembly of 1934 was held at Covadonga during the week of July 8 to 15. Some 230 delegates attended to discuss the theme, "The Re-conquest of Education."

The FAE was founded in 1930. Its aim is to protect and promote private education, according to the norms of the Encyclical of Pope Pius XI on the education of youth. It works for this end by bringing pressure to effect legislation in conformity with these ideals, and develops the action of Catholic educational centers. The members of the Federation are the colleges, private schools, and those interested in private education who wish to join. About 1,000 colleges and Catholic schools belong to the organization. Besides studying the technical organization of education in various countries and issuing bulletins and dispatches, the FAE has organized the "Week of Pedagogical Studies" and has begun a series of courses in higher religious culture. Its official organ is *Atenas*, an ably edited pedagogical review.

Together with these groups must be included the work of other militant bodies, such as the Crusaders of Education, who provide religious instruction in Madrid. According to a recent statement covering the period from January to June, 1934, this group provided regular instruction for 9,387 persons, including children and adults, in Madrid and the Province, in 187 schools. In order to admit to these Catholic schools the 40,000 children who attend no other institution and also those who attend the laic schools and receive no religious instruction, the Association plans to inaugurate ten more inter-parish schools in the near future.

One of the most progressive developments in the training of Catholic leadership, and the beginning of what may eventualize in a national Catholic university has been the inauguration of the Catholic summer school at Santander. This school must not be confused with the summer university maintained by the Government in the Magdalena palace at Santander.

The Catholic school is divided into two groups, one for men and the other for women. The former, in the Cantabrian College, has been constituted with the collaboration of the FAE, the Center of University Studies, the Secretariate of Missionary Work, the School of Journalism maintained by *El Debate*, and the Workers' Social Institute (ISO). The women's college, installed in the College of the Sacred Hearts, has been organized with the cooperation of the Center of Higher Culture for Women. The various courses include Catholic Culture and Action, Apologetics, Journalism, Education, and Sociology.

The significance of these projects appears to be more than a rallying of lay forces to the cause of Catholic education or a temporary arrangement to arrest the secularizing influences of the Government's educational program. Under the corporative plan of school management inaugurated by the Fathers of Families, Catholic primary education today is, in many ways, in a more flourishing condition than before. The active interest of laymen in Catholic schools, in both executive and professorial capacities, and their practical cooperation with the clergy and the Religious Orders in joint educational leadership, has laid the foundation for what may be a new plan in the Catholic system.

Outlining his plan for a national Catholic university in Spain to the Fathers of Families, assembled at Covadonga last July, Señor Angel Herrera said:

The Catholic university will not be merely for the education of ecclesiastics, but principally for the formation of laymen. It will be not only for the study of the sacred sciences, but also for the study of all the secular subjects. Whether it aspires or not to offer canonical degrees—the Church will decide this—it already aims, even in its projective stage, to lead to the civil degree of doctor in all the faculties.

While admitting the present defects of the Spanish State Universities, Herrera, who is the National Chairman of Catholic Action, declared that they are not to be despised or condemned, but to be regarded with respect and love as great national institutions different in the educational order from the university of the Church. The

primary purpose of the latter, according to his statement, is "to make *men*"—men for Catholic Action, for society, and for the state; scientific investigation, training in the liberal professions, and the spread of culture, however essential to a university, are secondary. "Neither the government nor the political parties," he said, "will ever be a formative school for leaders. Their basic and fundamental formation must be the university and Catholic Action."

The golden mean between parental authority and governmental control, civic freedom of conscience and Christian education, however, is far from being attained. While

the Fathers of Families are protesting against the "single school" as the tyrannous plan of a dogmatic state, the more extreme anti-clericals are bent on a program for the extermination of Catholic schools.

Such sentiment, reinforced by terrorism like that of the recent rebellion, makes it evident that the freedom of the Catholic school in Spain still remains in jeopardy. Catholic education will continue to depend on the good graces of local and national politics, until the Constitution and national feeling itself has been purged to liquidate Socialistic prejudices and assure liberty of conscience and Christian education.

## Soviet Russia Fights Religion

G. M. GODDEN

IT is claimed that Soviet Russia today allows freedom for religious practice. "Religion is supposed to be free in Russia," writes the American traveler, Carveth Wells, adding that the quickest way to die of starvation in Russia is to go to church, as sooner or later a churchgoer loses his or her food ticket.

This indirect assault does not, however, satisfy the thorough-going zealots of Moscow. They have devised a complete organization for killing the soul, as well as an indirect method of starving the body. This organization, we are told, is "now the principal part of the godless program." As the constant aim of the Soviet rulers is to set up Soviet States all over America, Asia, Australia, Europe, and the East, it is desirable that this development of up-to-date Sovietism should be quite clearly realized. Then we shall know what precisely a Soviet America, a Soviet Asia, a Soviet Union of Europe, will mean in the matter of religion.

The new line of attack consists in the systematic training of missionaries of atheism and atheist groups who will effectively supplement the atheist teaching in the schools. The necessity of these new spontaneous activities on the anti-religious front is laid down in the recent textbook issued by Ogiz Gaiz (Moscow, 1933): "A network of anti-religious circles, groups, and universities is an indispensable complement to mass education and propaganda work, in the general system of anti-religious education."

These circles and discussion groups are on a voluntary basis. They may be organized in Soviet schools, factories, offices, or collective farms. There are special workers and teachers assigned for anti-religious propaganda in Soviet undertakings; and these distributors of atheism are prepared by short courses of specialized training. The "universities" prepare professional anti-religious experts. This is the systematic and widespread training of both volunteer and professional anti-religious workers which will be introduced into all countries where the Soviet system is established.

Recent reports show the extent as well as the method of anti-religious training in Soviet Russia today. It must

be remembered that this system is apart from the administrative measures of the Soviet Government, which are directed to the destruction of churches and the imprisonment, exile, and shooting of priests, and apart from the official anti-religious propaganda. It is a system of intensive, scientifically planned training for those who are to be engaged in "educating the people away from God."

How are these leaders prepared? The Soviet experts declare that "one of the most militant instruments in the preparation of anti-religious workers is the anti-religious textbook." Six years ago a "Textbook for Workers' Anti-religious Circles," and an "Anti-religious Peasants' Textbook," were published by the Soviet State printing and publishing house. By last year, six editions had been exhausted, numbering 820,000 copies. During the same period a special anti-religious "Textbook for Red Soldiers" went through two editions, with a total of 65,000 copies. Three years ago a "Textbook for Organizers of Godless Cells" was issued in two sections, one for towns and one for villages. The circulation of these training textbooks has reached 70,000 copies.

The principal textbook is 350 pages in length, and is a complete exposition of the foundations of the new militant Godlessness. The objective is made clear in the explanation of the function of a "godless" university, with its two-year course for anti-religious workers. The course prepares

workers for the District Soviets of the Militant Godless Union; anti-religious inspectors for district departments of public education; anti-religious propaganda agents, lecturers and advisers; workers in clubs, libraries, etc.; workers among youth, women, and children; mass and political workers.

The elaborate program of studies includes an attack on Judaism and Mohammedanism; and the last section, of no less than 180 hours, is one of "practical work," in which the teacher will show "what an active Godless can and must do in his district, with adaptation for city, village, national minorities, etc."

The unit of the Soviet Godless movement, in which the trained Godless will work, is the "cell," which differs from a parish in being based on an occupational group. In 1932 the Soviet Godless Union declared a five-year

plan to end in 1937, aiming at the establishment of a Godless cell in each urban factory, plant, institution, school, regiment of the Red Army, and apartment house, these cells to number 400,000; and, further, the establishment of a Godless cell in every center of the rural population, such as collective farms, machine-tractor stations, village schools, etc., these rural Godless cells to number 600,000. The quota of active Godlessness planned for Soviet Russia, up to the end of 1937, was thus 1,000,000 units.

Last January the Executive Committee of the Godless Union issued a report (*Bezbozhnik*, January 12, 1934). It was recalled that the machine and tractor stations were detailed to become the "bulwarks of anti-religious work in the collective farms." By the end of the first quarter of 1934, base Godless cells were to be created in all the machine-tractor stations. These were to be "propagating or radiating cells, furnishing leadership for all the cells in the area served by the tractor station."

The Soviet journal *Antireligioznik* has issued figures of some of the results of the recent training of Soviet citizens for anti-religious work. Not less than 144,161 persons in local groups had received instruction, including members of workers' groups, collective farmers' groups, and Red Army groups. An "Anti-religious Correspondence Institute" had six departments, and was giving instruction to 3,799 persons. Twenty-seven Workers' Anti-religious Universities were functioning. In group organizations of an "intermediate section" 4,135 persons were instructed. The five-year plan of the "Militant Godless Union" was, as we have seen, to train 1,000,000 Godless in Soviet Russia in five years; to have secured 144,161 persons for voluntary training as anti-religious workers is to have nearly achieved the planned quota for one year. Cash prizes are offered for winning anti-religious groups.

The official Soviet journal, announcing the anti-religious competition, adds that "prizes will be awarded" for the highest standard of anti-religious study, for attracting new members, for excellence in the preparation of leaders, for enlisting in active anti-religious work those completing anti-religious training courses, for the best use of museums for new forms of study, for attracting public interest and the press in anti-religious work, for including anti-religious work in trade-union activities. It is obvious that today no stone is left unturned in the effort to create a Godless population in Soviet Russia; and the Soviet Government intends Russia to be the vanguard in a world campaign for the extermination of all religion in all countries.

The recent methods of attack do not neglect either the cinema or radio. Anti-religious lectures are delivered in the cinemas and by radio. A year ago in the St. Isaac Cathedral, Leningrad, now transformed into a "State Anti-religious Museum," there was shown a large anti-religious film, "newly prepared by special order." Last November, in three days no less than 15,000 persons visited this State Anti-religious Museum. These 15,000 included English Worker Delegates visiting Soviet Russia. Last December anti-religious "cultural campaigns

and excursions" were planned by the Leningrad Godless organization; and it was expected that 200,000 persons would participate. Last February one single district, that of Danlekanov, reported anti-religious campaigns in ten villages; the issue of seventy-five Godless wall-newspapers; the distribution of 300 copies of anti-religious journals; and the registration of over 1,000 new members. The Belotayer district organized 68 anti-religious circles, enrolling 3,500 persons; and reported 150 Godless Cells and 150 circles of Young Godless with 2,500 members. The Middle Volga District reported 23,000 persons studying anti-religious subjects, and the existence of 940 Anti-religious Groups. Last year Orenburg registered 3,700 new members of the Militant Godless Union.

"It is not words, but facts that talk and convince." So said the life-long colleague of Lenin, Nadyezhda K. Krupskaya. The facts here quoted are published in official Soviet organs. They are facts that prove the untiring efforts of the Soviet Government today to destroy religion in the workshops, the factories, the collective farms, the intellectual "circles," the universities, of Soviet Russia. They are facts that fully justify the Soviet statement:

Our country, the country of constructive Socialism, is making every effort to be the first in the history of mankind to establish not only a classless but a religionless Communist State. The year 1933—the first year of the second Five-Year Plan—brilliantly confirms this assertion.

The Communist International, with its unrivaled propagandist machine, is making every effort to lay the foundations of just such religionless Communist States, throughout the world. The textbooks described above have already been translated into Spanish and various other languages. Their authors claim that "proletarian Godless abroad have issued their own manuals based on our anti-religious textbooks." The recent English anti-religious manual, which ran into a second edition in six months, and is sold freely, was written by the President of the Soviet "Militant Godless Union." These are facts that should enable us to bring home to apologists for the Soviet States exactly what it is that they are supporting.

## Education

### Farewell to Finals?

PEGGY BURKE

"DID you get by? Did you get by?"

It is the battlesong of the student, the warcry of the collegian. I've heard it too often not to know what it means, and the prospect of listening to it indefinitely has made me wonder if there isn't something wrong with our very modern ideas of education.

You've heard it yourself, innumerable times.

Remember your first experience with a final examination? The teacher handed you nice white sheets of paper, asked if you all had your pencils, and then proceeded to petrify you with a rapid barrage of questions that you were told to answer in a given number of minutes. After

chewing the eraser reflectively until half the period was up, and making funny, diverting little noises on the rungs of your desk with the heels of your shoes, you scribbled down a few hastily assorted facts dragged out from the roots of your memory and passed in your paper. And what was the first question the snub-nosed little boy with the friendly eyes and the green striped necktie who sat in the next aisle asked you when it was all over?

"Did you get by?"

Since then, all through your grammar-school days, the sophisticated process of high school, and even more insistently in your enlightened college career, the repetition of this weighty question has droned monotonously in your ear drums.

Perhaps you have wearied of hearing it by now; perhaps you have forgotten that the question once held a vast significance for you, or perhaps you can look back on the subject with a complacency evolved from a blurred memory. Today's student, however, is revolting against that famous war song and all that it implies, and demands to express his own viewpoint on this pressing problem.

A thorough list of even the names of our better-known educators who perceive the deficiencies of final examinations would necessitate too much time and space. The briefest summary of their exhaustive arguments against the continued insertion of this menacing wrench in our otherwise well-oiled school machinery is also impossible to indulge in here, though it is a sore temptation not to rally to the cause such an imposing collection of authentic authority. The average student's reaction to examinations is well known, but usually his objections are drowned in a deluge of opposition, criticism, and high-handed tactics that rob him of every opportunity to state his reasons for his opinion. It is encouraging, then, to note that his side of the question is gradually gaining support in educational annals.

After all, it is the pupil, not the teacher, who merits first consideration. Statistics clearly show that the grades the students receive on examination papers reflect the interests of the teacher and not the knowledge of the student. Particularly is this true of college courses, where, though the student still undoubtedly needs the guidance of the instructor's more matured and better-grounded ideas, there is a larger scope for individual thought. But the teacher cannot be blamed for this unfortunate and ineradicable tendency. It is only natural that a student who adopts a similar attitude on any given question should seem to the professor to have grasped the situation more keenly and expertly than one whose viewpoint is directly contrary. The instructor, engrossed in his subject, may be well aware of its two-sided aspect, but he can not avoid partiality toward a pupil who maintains a sympathetic opinion. Obviously this handicaps the real student. His best interests dictate that he agree with his professor at examination time. He makes no attempt to study the question from a different angle, drifting along in the same stream of thought into which he was involuntarily plunged. Thus we stifle independent mental activity while we wonder at the lack of independent reasoning.

The absurdity of examinations is that they frustrate one of the very purposes for which they are given: to spur on the pupil during the school term so that he can "get by" at the end of the year. The student, figuring that the approach of the final term will necessitate an extensive review, and counting on a week or two to assimilate all the facts that should have been acquired over a gradual period, neglects his daily work. He reasons, and it is not an abnormal train of thought, that as long as he will have to re-study the subjects later on, there is no use doing it twice. Class days slip by; the student slips through the class days; the opportunity to learn slips into nowhere, to the subsequent loss of everyone. Then examination week looms near, dragging in its wake the inevitable cramming. The student world goes topsy-turvy. Days are feverish with frantic attempts to devour textbooks and lecture notes wholesale, without benefit of reason or question. Nights are tense with the effort to prod the protesting memory to the breaking point. It is not uncommon for the college student to spend the entire week before examinations without any sleep at all, or only a fitful doze when his exhausted constitution rebels against the strain.

Again there is the combative attitude which examinations induce between teacher and pupil. Here, I believe, that attitude is augmented by the tactics the teacher employs. In the majority of final tests that I have taken, the instructor has first seated all the students in different parts of the room, delivered a stern "pep talk" on cheating and the consequences of such a delinquency, and then patrolled the aisles with an eagle eye. On the few occasions I have been present where a student has actually been discovered cheating, the teacher seems to think it a duty to expose him before his classmates. There is no sympathetic or tactful handling of the case.

Imagine the effect on the student! Will he cheat? In seven out of ten cases, yes, if he gets the chance. And why not? Nothing better, apparently, is expected of him. The teacher, in word and action, has openly dared him to cheat, and what young person can sit calmly by while a challenge is hurled at his ingenuity, his initiative, and at what he mistakenly, but pardonably, considers his courage? It is a sort of warfare, a contest between examiner and examinee, and even the scrupulous assuage their conscience by applying the old adage, "All's fair in love and war."

If there were no remedy for the situation its maintenance would be justified, but there are numerous substitutions for this outmoded manner of judging student ability. Exemptions, of course, are sometimes given to those whose marks seem to warrant them. It is a bonus well-earned and well-awarded, but it has serious drawbacks. If the exemption grade is eighty-five, it is difficult for the teacher to draw a fine distinction at eighty-four or eighty-three. If the discrimination is made, the disqualified student feels ill treated. If it is not, the exemption system is subject to abuse. Oral examinations are likewise apt to be unfair, as the personality of the pupil, his natural poise and speaking ability, to say noth-

ing of the teacher's state of mind at the time, would be all be too important a factor in their evaluation.

It is significant that many instructors are endeavoring to better conditions somewhat by relying more and more on the daily quiz. They feel that these more frequent tests are not only fairer to the pupil, but far more profitable, exacting as they do a thorough understanding of the course as it progresses. Surely daily marks give a better indication of the student's real knowledge. The strain and worry of anticipation are absent. Both he and the atmosphere are more normal. A brief quiz, to be answered concisely and without the elaborate embellishments which students often employ to disguise a woful lack of actual information, would give the teacher an opportunity to record the student's grade, and at the same time force the pupil to cover his daily assignment. At the end of the week a more extensive quiz could be given, including the material covered during that time. Then, in place of examinations, several days could be devoted to a comprehensive review of the course, not as a last minute loophole for the student to slip through, since that would have been decided long before, but purely for his personal benefit.

Naturally this would demand more work from the pupil, but it would be in a form to which he would not object. The love of learning is innate. It is a phase of the

acquisitive instinct on an intellectual plane. If teachers would only get over the idea that youth looks upon knowledge as a nauseating form of mental nourishment that must be beaten into an obstinate brain! Youth craves knowledge. Youth has an insatiable desire for knowledge. Youth and curiosity go hand in hand, anxious to learn, eager to know, avid to explore.

But youth is delicately adjusted and requires careful handling. Present anything, no matter how contrary to his natural disposition, in an appealing form and he is susceptible. Learning has a natural appeal for him and needs only to be presented naturally to have him reach out and seize it with both his hands. But our method of education will always be distorted so long as it includes the deformity of final examinations.

They will, however, probably continue. The majority of our educators insist on them, and after all what right has a mere student to express an opinion.

Forget about the cramming, the wasted time, the unnecessary worry. Forget about the weakened eyes, the shattered health, the tendency toward dishonesty. Let's take up the old war song, the battle cry of the collegian again. Let's go on hearing and asking that same old question, and ignore the implications behind it. All together now,

"Did you get by?"

### Sociology

## The Key to National Reform

WILLIAM I. LONERGAN, S.J.

WHILE men of business were stock-taking during the last week of 1934, the thinkers of the country were not behindhand in inventorying their scholarly assets. Various cities were hosts to scientific, historical, professional, and cultural groups, met to consider the latest developments in their respective fields. The press gave all these gatherings considerable publicity, for their discussions and findings touched current political, social, economic, or educational evils, many of them suggesting helpful ways and means for effectively securing national reform.

Though undoubtedly one of the most significant of these conventions was the Fifth National Conference of the Laymen's Retreat Movement held at the Catholic University in Washington under the auspices of the Most Rev. Michael J. Curley, Archbishop of Baltimore, and the presidency of Edward J. Joyce, of Boston, the secular newspapers, by one of those paradoxes not uncommonly met with, were almost totally silent regarding it. Perhaps this was because the Conference eschewed the accepted methods of worldly wisdom for rectifying national ills, though in this seeming impracticality, as Msgr. Fulton J. Sheen pointedly expressed it in an eloquent address at the Conference banquet, its absolute practical mindedness was shown, for it was convened to advocate national and social

reform by the one certain though unpopular means to attain it, self-reform. In this it was following the wise counsel of His Holiness Pope Pius XI who has repeatedly told mankind that the world's present disorders are directly traceable to the moral shortcomings in men's lives, and that the only adequate panacea is a back-to-God-and-Christ movement, best and most efficiently guaranteed by personal sanctification fostered in "closed" retreats.

While it included a goodly sprinkling of the clergy, the personnel of the Washington gathering was chiefly lay, representing every section of the United States and both French-speaking and English-speaking retreatants from Canada. The sessions were graced with the presence of their Excellencies, Bishop John M. Gannon, of Erie, Bishop John M. McNamara, Auxiliary of Baltimore, Bishop Joseph H. Albers, Auxiliary of Cincinnati, and Bishop James H. Ryan, Rector of the Catholic University. At the banquet His Excellency Archbishop Cicognani, the Apostolic Delegate, presided and communicated to the delegates a message of cheer from the Holy Father along with his apostolic blessing, re-iterating for them the Papal mandate to encourage and propagate the Retreat movement as the basis and foundation of all Catholic Action so dear to his heart. He said in part:

Your apostolate, therefore, which has for its object to invite

all who live amid the distractions of the world to set aside a few days for silence and recollection and to enjoy "a little of that rest and repose," *aliquantula requies*, which St. Gregory the Great recommended to all—your apostolate, I say, under the direction of the Bishops and according to their instructions, merits all praise, encouragement, and support. It is inspired by a sense of real charity towards our neighbor and towards human society. It is one of the choicest activities of Catholic Action and prepares soldiers of Christ for Catholic Action, which, by the way, cannot exist, much less be efficient, unless it be based on solid spiritual principles. This apostolate is, indeed, a generous response to the appeal of our Holy Father.

The three-day program of the Conference centered about national and diocesan aspects of closed retreats and the means of awakening and sustaining interest in them. Special emphasis was placed on increasing their popularity and adequately financing retreat centers, the two biggest problems the movement has to confront. Discussion of the former was led by Logan M. Bullitt, of Philadelphia, and of the latter by William H. Albers, of Cincinnati. While it was conceded that the solution of both these problems belongs mainly to the retreatants, not the retreat masters, general regret was expressed that in certain sections more active interest in closed retreats was not shown by the parochial clergy directing and urging more men to make them since experience evidenced that where the movement progressed it was generally in proportion to the active and enthusiastic support and encouragement given it by the Hierarchy and clergy.

One session of the Conference was given over to boys' retreats and here the Rev. Kilian M. Hennrich, O.M.Cap., leader of the Catholic Boy Movement in the country, led the discussion. Another was devoted to problems of the retreat directors, a thoughtful paper on that topic being presented to the clerical delegates by Rt. Rev. Archbishop Alfred Koch, O.S.B., of Latrobe, Pa. Other outstanding priest participants in the program were the Rev. Valerius Nelles, O.F.M., of Chicago, and the Rev. James M. Delaney, Diocesan Retreat Director of Pittsburgh, where the movement, under the very active help given it by His Excellency, the Most Rev. Hugh C. Boyle, claims the best diocesan cooperation and organization in the country. The Conference was climaxed with a Holy Hour in the National Shrine at which the music was splendidly rendered by the Catholic University choir and the meditations impressively given by the Rev. Charles F. Connor, S.J.

Statistics compiled by the National Executive Secretary, Robert A. Sullivan, of Boston, and presented to the Conference showed that approximately 35,900 men made closed retreats in the various houses of the United States and Canada during 1934, many of them non-Catholics. There are twenty-two centers in the United States offering retreat opportunities for men practically each week-end in the year. In addition, there are at least forty other places where occasional, especially summer, retreats are conducted. Whereas the vast majority of these are operated by Religious Orders, sixteen of them being actively engaged in the movement, the house at Malvern in the Philadelphia Archdiocese has the unique distinction of being owned and operated by the laymen themselves, the "Men of

Malvern." Incidentally, Malvern held the 1934 record for attendance, 3,750 retreatants. The Catholic Laymen's Association of Georgia reported that on the single retreat it offered in 1934 forty-seven retreatants were present, all of whom had traveled sixty miles, some of them 200 miles, each way, to make the exercises.

While the papers and discussions at the various sessions were all highly informative and thought provoking, the high light among them was the very scholarly and brilliant treatment by James Fitzgerald, of Detroit, of the relation of the retreat movement to Catholic Action. Discussing the various Catholic Action Encyclicals, he noted that they were issued,

(1) To put an *imprimatur* on lay action in modern times; (2) To propose a general program; (3) To emphasize the special field, not excluding other fields, in which the laity should take action in modern times, namely, the social-economic field and more particularly work in this field among the masses; and (4) To stress action within organized groups under the control of the Hierarchy and aloof from politics.

Catholic Action [he added, quoting the Holy Father,] is the participation of the Catholic laity in the Hierarchical apostolate for the defense of religious and moral principles, for the development of sound and wholesome social action under the guidance of the ecclesiastical Hierarchy, functioning outside of and above all political parties, in order to restore Catholic life in the family and in human society.

Mr. Fitzgerald further stressed the stern injunction of His Holiness against that pseudo-Catholic Action which through excessive zeal compromises the Faith and is seduced by pride into becoming a miserable tributary of the great movement of apostasy organized in every country, which under the pretext of liberty and human dignity recognizes neither rule for the mind nor bit for the passions, and he reminded the conference that in "Mens Nostra" the Holy Father says: "We would have the manifold cohorts of Catholic Action polished or cultivated fitly by spiritual exercises," so that the retreat movement is and must continue to be "the very soul of Catholic Action."

The conference banquet was exceptional for two eloquent and inspirational talks that the several hundred delegates heard spell-bound and applauded most enthusiastically, the one by the Hon. John A. Matthews, of Newark, and the other, already referred to, by His Excellency, Msgr. Sheen. Both were deeply religious, brilliantly thought-out, thoroughly practical and stirringly delivered.

The conference accepted the invitation of His Eminence Cardinal Mundelein to hold its next meeting in Chicago. It will be presided over by its new President, also of Chicago, Daniel E. Morrissey.

### With Scrip and Staff

**A**MONG the persons examined for jury service on January 2 for the Hauptmann trial was Mr. Linden Swackhamer. The record was as follows, after the prosecution had examined him:

Cross-examination by Mr. Fisher:

Q. How old are you, Mr. Swackhamer? A. I am past the legal age.

Q. Past the legal age? How old are you? A. Past sixty-five.

Q. The question is, how old are you? A. Well, I don't really know to the year—sixty-seven or sixty-eight—somewhere—

Mr. Fisher: I submit to your Honor that he is beyond the legal limit.

The Court: Well, Mr. Swackhamer, you ought to know your age, that is, approximately. A. The witness: Well, I do, approximately.

The Court: Well, how old are you? A. Well, I am sixty-eight, I think.

The Court: Well, you will have to be excused. A. I am past the legal age. I know that.

(The juror was excused.)

Which procedure shows that an approximation, in certain instances, may be as satisfactory as an exact determination.

AN immense amount of cross-examining was done by Claris E. Silcox and Galen M. Fisher (not the gentleman referred to above) in preparation of their study, "Catholics, Jews, and Protestants," sponsored by the Institute of Social and Religious Research. Much of the result was only approximation, but near enough to clarify considerably the question of interdenominational relations. About the hardest nut to crack in the whole collection they found to be the matter of intermarriage. "There can be no doubt," they observe, "that the official position of the Catholic Church on the matter of intermarriage is perhaps the 'hottest spot' in anti-Catholic feeling on the part of Protestants. A leading Protestant layman, socially and financially prominent, put it very frankly when he said that there could never be peace between Protestants and Catholics so long as the Catholic Church maintained its present attitude on the matter."

The Pilgrim recently discussed this matter of intermarriage with a leading P.L., at the busy close of a quiet day. The P.L. spoke feelingly, since he was a religious man, and the matter had come close to his own life. His argument was the familiar one: "What if Protestants should make similar demands of Catholics, as to guarantees and the religious education of their children?"

"Suppose they did," said the Pilgrim, "would it be a fair consideration?"

"Why not?"

"Let me ask you a question in return. In the actual case which we have been discussing, which I assume to be fairly typical, what do you think is Louis' real objection to Martha's bringing up their children in the Catholic Faith?"

The P.L. pondered.

"I should say," he replied, "that the fundamental difficulty in Louis' mind is the handicap that Catholicism will mean to the children in later life: the burden of Catholic Church discipline, its obstacles to social success, and all that."

"How does he feel about Catholic doctrinal teaching?"

"I do not think it means much to him."

"Are there any Protestant doctrines that he holds very sacred?"

"There are. He believes very devoutly in God, the immortality of the soul, our Redemption through the Saviour, and the Ten Commandments."

"All of which Catholics believe in—and admit no compromise on. In other words," I continued, "if Martha educates those children *her* way; it may entail some unpleasant worldly consequences in Louis' way of thinking. It may mean that he is bothered at home by fish on Friday and talk about religious mysteries that he cannot understand. But it does not involve the annihilation of any of the basically sacred underpinnings of his moral life. Whereas if the children are brought up according to his ideas, it does entail for Martha a total negation of all that she holds sacred, since it means their children's *positive* exclusion from the Divine scheme of salvation, membership in the Mystical Body of Christ."

I was interested to find that my Protestant friend was not wholly unimpressed. "While I find it difficult to accept your view just as you have stated it," he observed, "nevertheless, it takes the matter out of that hopeless deadlock of unreason which the bare clash of two religions appears to produce."

NOR do I claim that this is a perfect solution of the intermarriage antinomy. Were the non-Catholic convinced that the position of the Catholic is entirely just in every particular, he would be close to accepting the Catholic Faith. All we can expect, as in the case of Mr. Swackhamer, is an approximation: one that is sufficient for *two reasonable persons to cooperate, under not wholly reasonable circumstances*—for mixed marriage itself contains elements of unreason—in the most sacred task of sharing in the creative work of God.

And such approximation, not a complete harmonization of views, is sufficient for what we term "religious liberty": the practical living together and working together of human beings in the major situations and tasks of life. This was the principle followed by Lord Baltimore in planning the Maryland experiment. It remains our working principle until such a millennium when no more disharmonies will exist. For this reason I think that the linking up of the matter with religious liberty by Messrs. Silcox and Fisher at the close of their chapter on intermarriage, while it may be uppermost in many non-Catholic minds, is not wholly to the point: especially as the intermarriage problem is largely confined to Christians. This animadversion, however, it not meant as non-recognition of the great fairness and objectivity of the valuable Silcox-Fisher study. While the work of the National Conference of Jews and Christians may not make Jews, Protestants, and Catholics like each other's beliefs any better—or even like one another any better—it does operate to remove that everlasting tinderbox of conflict: the idea that however your fellowman's conceptions may be *ultimately* or *basically* wrong, he is not guided by blind unreason in the ordinary affairs of life. And in our troubled modern world we are obliged to live together, for better or worse, in the sphere of ordinary actions. Moreover, it is hardly reasonable to raise the issue of religious liberty concerning a partnership which is purely voluntary. No mixed marriage is or can be otherwise.

THE PILGRIM.

## Dramatics

### Critics, Interviews and Sean O'Casey

TERENCE L. CONNOLLY, S.J.

WHEN some of the prominent dramatic critics praised the first New York performance of "Within the Gates" in superlatives characteristic of unbalanced judgment, they established an unfortunate precedent for critics of lesser reputation, a precedent which has been followed with traitorous fidelity. It is a procedure very common in the history of contemporary dramatic criticism. But in this case there is so little foundation for what is being said that it is impossible to remain silent about it.

And yet it is difficult to speak. To attempt to discuss the play without citing particular passages of the text is difficult. On the other hand, it is impossible to quote the significant parts of the text without offending those who still distinguish violence from power, indecency from frankness, and require of art as well as of life the reticence that is an unailing characteristic of real power and greatness. In O'Casey's play the characters run the whole gamut of excess in this matter, from the whispered blandishments of the philanderer to the coarse, brutal shouts of the bargee. All this is done in the name of realism and life. It is as if an artist were to paint a portrait after tearing the skin from his model's face.

This sort of violence is an indication of that lack of spiritual sensitiveness so noticeable in everything that O'Casey has produced. In his earlier work he violently attacked patriotism and every other manifestation of idealism in his native country. This he did with all the devastating cynicism of an embittered propagandist, in such plays as "Juno and the Paycock" and "The Plough and the Stars." Now, in "Within the Gates," he turns his attention to life in general and, as we should expect of an expatriate he chooses his scene and his characters from the country which, like George Bernard Shaw, he prefers to Ireland. This is hardly a compliment to the land of his adoption, for, frankly, he has written a bawdy play if, indeed, it is a play at all.

A dramatic critic of the New York Times calls it a fantasy! That makes Sean O'Casey a *fantaisiste*! God save the mark! The critics did the same thing to Synge when he wrote a play so abounding in vulgar realism that the Irish objected to it. "Within the Gates" is no fantasy. It is a fantasmagoria, the violent passions of which leave the tree Igdrasil uprooted, its branches of leaves and blossoms thrust into the earth and its ugly roots dangling aloft like the tentacles of a great octopus that would devour the birds of the air that once nested in its boughs.

The meaning of all this, if it has a meaning, must be found in the interpretation of the chief incidents in the play. In one of these the main character (the Scarlet Woman, the text calls her), has turned repentant and, a very modern Magdalen, is kneeling before a group of Salvationists in Hyde Park praying the forgiveness of her "great and merciful Redeemer." At that moment her poet-lover calls her name. She is startled at first. Then,

as she hesitates for a moment her seducer cries out joyously, according to the stage directions, "I have that will give another month of gay and crowded life of wine and laughter." Then, while the Salvationists sing futilely of "The loveliness of life in Thee," the Scarlet Woman returns to her lover and her life of sin.

In this scene, according to the dramatic critic of the New York Times, the poet drives back the demoniac down-and-outs from the Scarlet Woman and draws her away from the Salvationists and repentance back to himself and sin by a "force of spiritual serenity." Imagine spiritual serenity as a bait to entice a Scarlet Woman back to "another month of gay and crowded life of wine and laughter!" One of the few clear allusions in the play is this one of the poet to the money which he has acquired from his writings. In this lies his power of attraction for the heroine of this play of which the same critic says: "Nothing so grand has arisen in our impoverished theater since this reporter first began writing of plays."

A recent writer in the Boston Transcript, speaking of the play, indulges in some curiously vague talk about symbolism and then alluding to some particularly offensive lines spoken by the main character, condones them with an air of dignified aloofness as, "a speech in which the solemn fact of death is expressed in the idiom of her profession." There is something about such writing that reminds us of the smug, dignified blasphemies of Matthew Arnold and Ralph Waldo Emerson. The same writer after making a fantastic comparison between O'Casey and Homer, suggests that the theme of "Within the Gates" is "parallel to the search of all mankind for God the Father." If this be O'Casey's meaning it is a pity that he did not choose symbols more in keeping with his theme. The symbols an artist chooses, by the way, have always been regarded as an indeliberate revelation of his soul. But why speak of O'Casey's meaning in a theme that deals with life? "I have no clear picture of the purpose of life," he is quoted as saying here in Boston. That makes him a blind painter in his most recent play.

Besides his admitted ignorance concerning life in general, there is in O'Casey a curious lack of understanding of the Catholic Church. During his recent visit to Boston he is reported to have said, "the play contains no attack on the Catholic faith." One wonders what O'Casey's idea of the Catholic faith can be. One of its primary objects is to safeguard morality. And his play attacks it violently. And yet O'Casey, according to the Boston Herald, made the statement that one of the first persons to come to him and praise his play was a Jesuit priest. When the interviewer naturally expressed some surprise at this, O'Casey blandly assured him: "There was nothing illogical about the opinion of the Jesuit because I have always felt that the Catholic religion and liturgy was very great and very beautiful." Now that is a precious bit of logic. The Jesuit in question was perfectly logical in praising a bad play because O'Casey admires Catholic liturgy! There would have been logic in the statement if O'Casey had attempted to justify the Jesuit by saying as he is reported to have said later in the same interview; "The layman or

clergyman may have an idea which is very different from the faith itself." That would have saved O'Casey's logic, but it would hardly have justified the opinion attributed to an unnamed Jesuit, and it would certainly have been proof positive of O'Casey's complete misunderstanding of the Catholic religion.

"Within the Gates" is no mere chance production from O'Casey's pen. It marks the nadir of two of his greatest faults. The first of these is a technical one, the inappropriate injection of his lyrical attempts into his drama. In this play he has gone to such extremes in this regard that the dramatic element is almost entirely obliterated by a profusion of lyrics and choruses that might very properly be found in a musical comedy. This tendency in O'Casey is of very long standing and finds its explanation, I believe, in the fact that he deeply resented the early rejection of his attempts at pastoral poetry written while he was working as a janitor in Dublin, after the War.

A contemporary critic of Irish drama calls attention to the idiotic poetic chant of the soldiers under fire in "The Silver Tassie." It is, the critic adds, as if O'Casey were saying: "Well, they wouldn't notice me when I wrote me pastoral poetry as a caretaker, but now that I'm a recognized genius, I'll make them listen to me in my plays." And that, I believe, is the explanation of the abundance of indifferent lyrics in "Within the Gates." It may even explain why they are printed on the program, although O'Casey has lately found a publisher for a volume containing many of his lyrical attempts. The volume, by the way, has a singularly appropriate title, "Windfalls." Windfalls are so often wormy or bruised or rotten!

The second of O'Casey's faults conspicuous in "Within the Gates" is a moral one. It is his impudence in his treatment of a theme that until his time was never portrayed upon the stage in his native country. His first introduction of it was the betrayal of Mary by Bentham in "Juno and the Paycock," an incident that has frequently been cited as one of the least convincing in modern drama. Later, in "The Plough and the Stars" O'Casey devoted the greater part of one whole scene to the dramatization of the actions of a woman of the street in a Dublin pub. Many of the lines in this scene are so foul that they have never been spoken in Ireland, I am told, and even in America, the prostitute's song is never sung,—another lyric! Now comes an entire play devoted to this theme. And this play, be it noted, made its appearance after the author's years of residence in England and contemporary with his ambition to become famous in America,—a coincidence that would seem to indicate that in life, at least, O'Casey is no mere *fantaisiste*.

#### BIRDS OF THE SEA

Three white birds came flying  
In from the sea.

Their wings, a flashing splendor,  
Between the sky and me.

They flew in the triangle  
Of the living Trinity.

AILEEN TEMPLETON.

## A Review of Current Books

### Architecture and the Forgotten Man

RAMESES TO ROCKEFELLER. By Charles Harris Whitaker. Random House. \$3.50.

AS former editor of the *Journal of the American Institute of Architects*, Mr. Whitaker was of distinct service to readers of architectural publications. He succeeded in the difficult task of making a live and interesting magazine of an official, professional organ. If architectural journalism has now partially emerged from the stodginess and pedantry that was typical of it, Mr. Whitaker's pioneer effort pointed the way. The present volume, unfortunately, is testimony to the fact that a successful editor does not always produce a book as good as one would expect. The reason for this probably lies in the necessity for a sustained unity in a book which the more fragmentary character of editorial writing may not require. This book has such a valid idea and purpose that one is driven to regret the lack of unity in thought and treatment which is its most evident defect. It is so much a mixture that one passes from critical and undeveloped generalizations to rhapsodies of the Ruskin type, in a confusion of mind that makes the book an unproductive irritant.

The title of the book indicates its theme, which is that monumental and extravagant buildings, whether they were constructed on the banks of the Nile or in Rockefeller Center, take small account of that justice which is mankind's due; on the contrary, they come into existence only by disregarding the primary rights of humanity. Rockefeller Center is instanced as an example of modern building folly, because it is an extreme and conspicuous example of a folly that is nation-wide. If, in our quasi-democratic state the building funds are obtained indirectly through the exploitation of labor, or directly through the sale of worthless building bonds, the resultant social effect differs only in degree from the more direct and oppressive methods that obtained in the ancient type of Absolutist State. In each case the burden resulting from self-aggrandizement and vanity falls on the more defenseless members of society. The parallel drawn between the pyramids and Rockefeller Center is social and economic, and not an esthetic one.

The current interest in the social and economic aspects of life is a distinguishing mark of this period of transition through which we are passing, and a history of architecture written in the light of that interest suggests a stimulating approach to the subject. Perhaps it is the lack of sufficient historical social data which makes the forepart of the book seem one of unsupported opinions, rather than a factual statement. Yet the idea that extreme squalor of housing and living was common in the ages that produced the gigantic architectural monuments of Egypt, Greece, Rome and Byzantium, is undoubtedly a true one.

In contrast, the latter portion of the book dealing with the rise of the architect in America and the modern commercial exploitation of architecture, becomes more convincing and is better sustained. The pictorial matter and the comments on modern architecture tend to be over-inclusive. Much of the modern work which Mr. Whitaker holds in esteem, such as the Nebraska State Capitol of Bertram Goodhue, is imitative and derives from that pre-War German source which found its complete expression in the romantic militarism of the *Völkerschlacht Denkmal* in Leipzig. To group this and similar superficially bombastic architectural work with that of Louis H. Sullivan, whose sensitive designing genius and architectural philosophy gave modern architecture its original impetus, suggests, not so much catholicity of taste, as a disregard of critical standards. The foreword of the book, which is a dedication to Louis H. Sullivan, is a moving, if sentimental, recollection to one who, like the writer of this review, knew and revered the beauty of that personality.

BARRY BYRNE.

## How the Church Works

*THE CATHOLIC CHURCH IN ACTION.* By Michael Williams. The Macmillan Company. \$2.50.

THIS book fills a need often felt by many who are not so much interested in what the Catholic Church teaches as in how its organization functions. Even the average Catholic who has studied his religion in a Catholic high school or college will find much in this book that he ought to know but which he does not know and which his religion courses could not provide. In fact our Religion courses must necessarily deal with dogma, moral, and Scripture and leave untouched organization, Liturgy, the Church's diplomatic service, and kindred topics. Yet these latter topics are more often discussed and more misinformation about them abounds. Mr. Williams' book fills in certain spaces left empty by even the best Catholic schools and opens up avenues of information to all.

The first fifty pages of the book are a very readable statement of the historical background of the Papacy. The Roman Question, its significance, and its settlement in the recent past are fully treated. The chapter "The Modern Popes" is good, but does not attain the penetrating shrewdness and clarity of what Cardinal O'Connell has recently written on the same subject in his autobiography. The best chapters in the book are those that describe the actual procedure of the Church's practical management of its vast business. We learn how this multifarious activity of the Church is parceled out for solution either by the Pope, the Cardinals, the Bishops, Religious Orders, or the parish priests. This central section of the book is intensely interesting and provides knowledge which is difficult for the average reader to get and even more difficult for him to assemble into a coherent body. The real merit of Mr. Williams' book consists in these chapters on organization. Of unusual interest is the chapter entitled "The Pope at Work."

Where all is so well done it may seem ungracious to call attention to certain minor faults in the book. The chapter on Catholic education is almost exclusively confined to parish schools and seminaries. A few pages devoted to the work of Catholic secondary schools and Catholic universities would be welcome. If we consider the extent of this secondary education, the capital invested in it, and its growing success, we should expect to find it treated at some length. In addition to being competently written and in the main accurate, the book has the crowning grace of a good bibliography and a complete index. ALFRED G. BRICKEL.

## A Tour Through the Universe

*THROUGH SPACE AND TIME.* By Sir James Jeans. The Macmillan Company. \$3.00.

THE dust jacket and cover are symbolic. The jacket is startling and attractive, the cover a staid affair and sober. So does the author build a story of the fairy tales of science on its "cold" facts. And fairy tales they are: the earth shrinking like a dried apple, and dinosaurs too bulky for their own legs; why the sky is blue, and how our favorite program bounces back into our radios; the landscape of the moon and the atmosphere of Mars; how many earths the sun could hold, and how many suns a star, and how many stars a nebula; the universe turning once every 250,000,000 years, and the astronomer who attempted to put his adored cats into the sky.

Lest anyone think it possibly amusing but really quite beneath the reputation of the scientist-author, we hasten to recommend it. For any science class it should make delightful collateral reading; for the serious-minded (like the author's audience of the Royal Institution, "from under eight to over eighty," but preferably endowed with adult curiosity); for anyone who wishes to read one good book on the universe, but who is too bothered by other interests to read more.

Sir James has achieved the difficult technique of the popularizer of science. He tells his story interestingly. He levies on our

every-day experience from mince pies to pyrometers. He presupposes nothing, but explains without the professorial air. He tells enough to form a truthful picture, not so much as would confuse it. He does not condescendingly say, "Now, that's all I can tell you here, but of course there's much more to it."

The book might well have been named *A Tour Through the Universe*. The author begins with the earth, which he swings "a trinket at his wrist," telling of the formation of the continents, floating mountains, how the pages of geology are read, with interesting glimpses at creatures of the past. Among the one or two phrases we should frown upon, one occurs here, a bit of an absolute statement about man's evolution. The air surrounding the earth is discussed with a good description of its layers, its weather, and a fine handling of spectrographic analysis.

The rest of the universe he imagines being visited by the reader, with himself as cicerone, in a rocket. But he points out one danger, usually not mentioned by rocket enthusiasts. The immediate possibility of being bombarded by meteorites en route, as well as on the face of the moon unprotected by an atmosphere, should give even a hardened rocketeer pause.

The moon, the planets, the sun are inspected with remarks about their atmospheres and temperatures that make the reader suddenly grateful for a number of accustomed things on his old earth. The rocket swings on past (and even through) stars—stars so huge that the figures are almost amusing, and the story ends with nebulae, alluring subjects even to the non-astronomical mind.

The theory in the book is simply told, without mathematics and "science," and the reader feels that this is a workaday view of the universe as we know it now. Unfortunately there is no bibliography to lure him on to deeper reading.

We can forgive the author his remark about the "intellectual darkness of the Middle Ages," for Sir James Jeans has given us in his latest, and best, book a fascinating story, and a host of excellent word and photographic pictures, which should cause even in sophisticated minds a new respect for the universe in which we are such negligible atoms.

J. FRANKLIN EWING.

## Shorter Reviews

*THE SECRET WAR.* By Frank C. Hanighen. The John Day Company. \$2.50.

FAST paced, often sensational, as fiery as one of the oil-well conflagrations which Mr. Hanighen describes so strikingly, this account of the oil industry throughout the world holds the attention and stimulates the imagination. The breadth of the subject is so great that the author has found it possible only to sketch the development and exploitation of oil fields and industry: in this country, Mexico, Venezuela, Persia, Russia, and other parts.

He devotes particular attention to the battle for domination between Sir Henri Deterding's Dutch and English organizations and our own Standard companies, extending to all parts of the world; and he does not neglect the recent Russian activities in that direction. Directly and by inference, Mr. Hanighen charges those fighting for oil fields and for domination in the industry with manipulating governments, bribery, and many other disreputable practices, stressing the dangers that lie behind these activities: "If the oil titans who have influenced Cabinets and rigged up revolutions in the past continue to play their directing role in government in the future, and by the same methods, the danger of war is perpetual. And it certainly looks as if they will."

There are instances when the statements seem to be almost suppositions, not wholly supported by fact. One example is that the banking investigation "played down the nefarious dealings of the Chase [bank] in Cuba, while the whole Morgan activity was revealed in unsparing detail." Such a discrimination is not evident in the report on this investigation by the Senate Committee on Banking and Currency, recently released. But this should not detract from the value of the book in giving in comparatively small space a quick survey of the world-wide oil industry. F. A.

HEAVEN'S MY DESTINATION. By Thornton Wilder. Harper and Brothers. \$2.50.

THIS is hardly the book you would expect from the author of *The Bridge of San Luis Rey*. The beautiful prose, the picturesque characters, the underlying spirituality of his first book, are all missing here. It is probably the telling humor rather than any literary elegance that has recommended it to the English Book Society as the December selection and to the Book-of-the-Month Club as the January choice. J. B. Priestley speaks of it as the author's best book. Perhaps he discovered something which this reader missed.

George Brush, a Y. M. C. A., Sunday-school sort of character, has been converted by a girl revivalist at a tent meeting and sets about making his religion vital. He organizes his life in a business-like sort of way on the principles of the Gospel. He writes Scripture texts on hotel blotters, spreads the good word to all who will listen, and puts into practice the Sermon on the Mount. His Bible Christianity is supplemented by Hindoo asceticism which he has learned by reading of Mahatma Gandhi. He spends a day in silence, fasts for twenty-four hours, has an occasional hour of recollection and practises Evangelical poverty as closely as possible in his state of life. Since his state of life happens to be that of a traveling salesman, his asceticism is thrown against a background of railway stations, Pullman cars, hotels, and boarding houses. The resulting ridiculous situations amuse the reader throughout the book.

The sensitive Catholic reader will find the humor a little offensive. We don't like to have Christian ideals, however awkward, ridiculed. George Brush has all the splendid natural elements which the Grace of God might transform into sanctity. All he needs is some sane spiritual direction. It is not sure that the author always means to ridicule. At times you admire George Brush, and occasionally there flashes through his awkwardness the real beauty of the Christian character.

L. W. S.

THE NINE FIRST FRIDAYS. By a Secular Priest. London: Burns, Oates, and Washbourne. 3/6.

THIS work, which unfortunately is anonymous, discusses the historical and theological problems raised by the "Great Promise" to all who should make the nine first Fridays. It ought to be very interesting both to those who are zealous promoters of devotion to the Sacred Heart and to those who have some misgivings about the historical authenticity of the promise or the interpretation to be attached to it. To introduce the case, there is a brief account of the life of St. Margaret Mary and of the origin and development of the devotion to the Heart of Jesus. The sources for our knowledge of this singular promise are given, and then the arguments pro and con, historical, theological, and hermeneutic, are marshaled in opposing array. The conclusion of the author is that though the autograph of the letter of St. Margaret Mary in which the promise was first announced is no longer extant, there are very early and trustworthy copies of it. The promise itself is to be understood as it stands, according to the natural and obvious meaning of the words, for, he contends, no cogent reasons have been advanced to the contrary. Hence those who properly fulfil the conditions may have a moral certainty of final perseverance. It cannot be absolute.

G. A. E.

### Recent Non-Fiction

SIX O'CLOCK SAINTS. By Joan Windham. With illustrations by Marigold Hunt. The author of this slim volume selects the picturesque incidents in the lives of Saints of special appeal to children, like St. Christopher, ferryman of Little Jesus, and shy Bernadette, granted visions of a Beautiful Lady; plays up their characters as ordinary people while giving them the halo of the Divine; couches the brief biographies in a style imitative of a child's telling abounding in such expressions as "Don't let's" and "once upon a time," and emphatic by capitalization as "her

Favorite Thing to Do was reading." The result is a delightful Catholic nursery book for the wondering six-year-old just thinking about the stony men and ladies in church. The illustrations are charming sketches, not only of the Saints in ecstasy and on charity bent, like the full-page drawing of St. Columba mending the sea-gull's wing, but of reader boys and girls kicking Satan downstairs or otherwise energetically occupied. As an introduction to more substantial reading of the illustrious lives this collection is highly recommended. (Sheed and Ward. \$1.25)

WHO GETS THE MONEY? By Walter Rautenstrauch. The main purpose of this little book is to analyze the distribution of the national income of the United States. The author does this in three parts, the first a simple analysis and comparison, the second a technical report, and the third a series of tables. He finds that the national income is not distributed in workable proportions—today the producers, numbering half the working population, get only one-third of the income; the overhead group, now getting two-thirds of the money, has steadily increased in numbers and income (fifteen years ago it comprised one-third the working population, received one-half the income). Clear, concise, factual, this analysis is a valuable one. (Harper. \$1.00)

GOSPEL RHYMES. Representative Catholic poets contribute delightfully whimsical rhymes to this Gospel anthology; each rhyme interprets a verse from the Gospels in easy-reading phrase and tacks a little child-like reflection to the last stanza. While many of the rhymes are narrative, following the Gospels, some are cleverly meditative. The large type and the animated illustrations are in brilliant green, at once attractive to childish eyes. The book is instructive as well as entertaining. (Sheed and Ward. 75 cents)

A DRAUGHT OUTPOURED. Edited by Portia Martin. This anthology of Anglican verse published in *The Living Church* during the last ten years contains much piety but little poetry. With but few exceptions, the verses are uninspiring and amateurish, ranging between ornate rhetoric and bald prose. There is no Herrick or Vaughan here. (Morehouse. \$1.50)

MOTHER LODGE. By Louis J. Stellman. There is plenty of "color" in this history of the Mother Lode territory of California, which geologically extends from Mariposa, near Yosemite Valley, to Georgetown, 110 miles away, the scene of gold rushes galore in the early days. Mr. Stellman has assembled here many facts and stories, gathering them from old inhabitants, old issues of newspapers, and other sources, which are supplemented by a large number of photographs, many reproduced from old prints. The result is a valuable study of the place and the period, in a way re-creating the atmosphere of the Mother Lode. (San Francisco: Harr Wagner. \$2.50)

THE LIFE AND TEACHING OF JESUS CHRIST, OUR LORD. VOL. I. By Jules Lebreton, S.J. Here is the beginning of a scholarly study of the historical Christ and His mission, aimed at bringing out more fully His beautiful personality and the true Gospel story. It reproduces the distinguished author's lectures at the Institute Catholique in Paris and is written in an interesting and popular style. In view of its scope the author is careful not to burden his chapters with unnecessary textual or archaeological discussion, and to avoid constructing a merely religious or devotional biography. The present volume covers the infancy, Our Lord's missionary efforts in Jerusalem and Judea, and His Galilean ministry. The book complements the studies of Grandmaison and Lagrange and presents Our Lord under a somewhat different aspect than Goodier and other contemporary biographers. The translation is done by the Rev. Francis Day. (Burns, Oates, and Washbourne. 10/6)

CHRIST IN US. By John J. Burke, C.S.P. These meditations are meant for the laity to help them to attain better Christian living. They touch upon a variety of subjects, so that the mind will find in them plenty of food for thought and the heart an abundance of inspiring material to satisfy devotion. The reflections are brief but suggestive and will deepen personal love of Our Lord. (Dolphin Press. \$1.25)

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### The League of Nations

*To the Editor of AMERICA:*

While agreeing in the main with John J. O'Connor's letter in issue of AMERICA for December 1, I believe that many Catholics will, like myself, take exception to his calling the League of Nations "atheistic." Of course there is only one Christian League of Nations, and that is the Catholic Church; but why this wholesale condemnation of the Geneva instrument which undoubtedly serves a great many Catholic interests?

Apart from the recent achievements of the Council of the League in the matter of the Saar plebiscite and of the Yugoslav-Hungarian dispute, the League is doing a very great deal through its committees for the moral and social wellbeing of humanity at large. The scandalous traffic in women and children and the opium trade can and will be definitely eradicated thanks only to international action by the League which is impelling individual governments to cease toleration or actual support of these evils.

Granted that war will not be abolished until "all men, or a majority of them, are good Catholics" what would we Catholics be doing toward that end if we refrained from participation in useful efforts for fellowship and peace because they were not exclusively Catholic?

It is not fair to speak of the League of Nations as "atheistic" when its members are so often represented by 100 per cent Catholics whose presence among indifferent Christians, atheists, Moslems, and unbaptized pagans does not remain without effect.

Mr. O'Connor should read Père Yves de La Brière on the League of Nations or, better still, he should pay a visit to Geneva during the meeting of the Assembly and view that emaciated, subtle, and sturdy son of St. Ignatius listening attentively to the discussions or conferring with delegates of various nationalities. "L'Observateur du Saint Père," as he is familiarly called (behind his back, I admit, for he holds no such office) is a welcome visitor at the League where he is treated not only with deep respect but where his arrival is looked upon as a flattering, if tacit, appreciation of the League's endeavors.

European Catholics were more than delighted with the news that the United States has at last consented to be represented at the I. L. O. (in one of whose departments sits another Jesuit Father). Would it not be worth while for American Catholics to follow with greater interest European Catholic action within the League of Nations?

London, England.

A. CHRISTITCH.

### Judas Denounced

*To the Editor of AMERICA:*

In his reply to my comments on his worthy article, "Red in Christian Education," Ward Mongor links my defense of the priest's attitude toward Catholic houses of learning with a rallying to the support of the anti-Christ.

My sole contention was that priests do not urge attendance at the non-Catholic school when a given youth can afford to attend the Catholic school. It is true that I stressed the point in regard to high schools, whereas the article in question spoke only of attendance at non-Catholic colleges. Assuredly if danger to the Faith and morals of the students is very great at the non-Catholic college, it is equally great, if not greater, at the non-Catholic high school. Yet our facilities for tendering opportunity to all Catholic youths to attend the Catholic high school are at present woefully inadequate.

As for the assertion: "Attendance at non-Christian colleges is being promoted today by some rich Catholics and some priests," I have not met these priests. If I do in the future meet such an occasional Judas among the Apostles, I shall, like the Master, whisper in his ear: "Friend, dost thou betray the Son of Man with a kiss?" rather than shout to the multitude pointing an accusing finger at the abettor of anti-Christ.

New York.

(REV.) JOHN LEUCHS.

### Action

*To the Editor of AMERICA:*

A flag of protest is waving furiously in the hands of the students of the College of New Rochelle against the injustices that are being hurled in the faces of the Catholics of Mexico. Spurred on by a letter from Spring Hill College, we began by having mimeographed copies of a form letter placed in the mail boxes of the students. The letter stated the case against Mexico, and urged that each student write letters to the State Department, their respective Senators, and the President. On November 27, the Sodality Committee on Protest Against the Mexican Government received about 800 letters, stamped and ready to send out. *The Tatler*, the college weekly, gave the matter a prominent position in its pages and a good write-up.

Another letter was drafted by the Sodality President and sent to all the Catholic colleges listed in the 1934 Educational Directory and also to a large number of high schools and academies listed in the official Catholic Directory. This same material was sent to some of the Newman Clubs of State universities. In all about 620 letters were mailed out.

Already concerted action is under way. Some schools understood from our communication that we intended them to send their letters indirectly to Washington via New Rochelle. Although we did not intend to give that impression, we are glad in one respect of this interpretation because it indicated the grand response undergraduates had given. What must have been the protest from some 600 schools throughout the country, when the few who did send their letters via New Rochelle numbered over 2,000 letters?

It has been a part of our idea to bring home to every student the personal interest and responsibility that she should have.

It was resolved at a meeting held at Manhattanville College on November 25, at which representatives from six Catholic colleges were present, to ask the student body in the respective colleges to offer Mass and Holy Communion for the people of Mexico on the four Tuesdays following that date.

We feel that idle talk without action is of no avail. Can we fail our Catholic fellowmen in their hour of need?

New Rochelle, N. Y.

JUNE GUNCHEON.

### Kings Bow, Senators Wait

*To the Editor of AMERICA:*

The President knows that I criticize him at times for the materialistic trend of his labors; but he is aware that I, too, in my humbler position, serve society faithfully.

After all, the President can do little more under the Constitution than serve, in one way or another, the people's material needs. But the real needs of America and of the world are not material, but spiritual. It is putting the cart before the horse to feed the inert cart, the body, and starve the living horse, the soul.

Political leadership is an arm of flesh. But an arm of flesh is weak unless its nerves and sinews derive their strength from spiritual forces. Political leadership everywhere has failed, and will fail. A new kind of leadership is needed to save the world.

The new leadership of America and the world will be religious, not political. In the Great Reformation near at hand, Kings will bow the knee to Bishops, Senators will wait upon men of God. Instead of discussing the New Deal, the gold standard, and inflation, men will talk and write about Faith, duty, and the will of God. "Yet have I set my king upon my holy hill of Zion."

Coeur d'Alene, Idaho.

CHARLES HOOPER.

## Chronicle

**Home News.**—President Roosevelt on January 4 addressed a joint session of the Senate and House and outlined a vast program of public works. In order to take the Federal Government out of the "business of relief," he planned to give jobs to 3,500,000 "employables" on public works, these workers to be eventually returned to private enterprise. The care of the 1,500,000 "unemployables" and their dependents, now on relief rolls, would revert to the local and State governments. The public works would be largely self-liquidating and non-competitive with private business, and serve to develop and preserve the nation's natural resources. They would cover a wide field, including reforestation, slum clearance, rural housing and electrification, and many other projects. At a White House conference that evening with Congressional leaders, it was decided that \$880,000,000 would be required to continue Federal relief until the President's work-relief plan could become effective. On January 7, the President sent his budget message to Congress. He asked for \$8,520,413,609 for the fiscal year 1936, and requested that a lump sum of about \$4,000,000,000 be made available for his new work-relief program. For ordinary expenses the budget asked \$3,938,402,125. Estimated revenue was \$3,991,904,639. President Roosevelt stated that if the budget were adhered to, it would provide for efficient management of the normal functions of the Government, meet its obligations in the fight against destitution, and maintain its "excellent credit." If the budget were unchanged and the expenditures made in full, the President said the deficit would amount to \$4,528,000,000 for the fiscal year of 1936, increasing the national debt by \$3,152,000,000 to a total of \$34,239,000,000. The House began its first legislative work on January 9 with consideration of the Independent Offices Appropriation bill. The Senate Foreign Relations Committee on the same day, voting fourteen to seven, favorably reported the three protocols necessary to membership of the United States in the Permanent Court of International Justice. Senator Huey Long on January 9 attacked the Administration's policies and urged the people to join in his "share-our-wealth" plan. In the first Supreme Court decision on the constitutionality of New Deal legislation, the oil-production-control provisions of the National Recovery Act on January 7 were held to be invalid, with only one dissenting. President Roosevelt stated that control of production would not be abandoned, and steps were taken to amend the provisions. The Government's abrogation of the gold clause in security contracts was argued before the Supreme Court on January 8 and 9. Attorney General Cummings said that the step was taken in the face of "an industrial and financial crisis of the most terrifying character," and that chaos would follow if the action were declared unconstitutional. The Treasury balance would be reduced by \$2,500,000,000, and public and private debt increased by more than \$69,-

000,000,000. The Administration was seeking an "unequivocal" declaration from the Court.

**Strife in Mexico.**—The Mexican War Department announced on January 8 that several Federal soldiers and many rebels had been killed in a recent fight in Durango and Sinaloa. On the same day, as an aftermath to the Red Shirt attack on Catholics in Coyoacan, about 1,500 persons attacked the Red Shirt headquarters in Mexico City, and many on both sides were wounded. The Associated Press reported on January 5 that Secretary of Agriculture Garrido had provided \$40,000 to bail out forty of the Red Shirts involved in the Coyoacan attack. On January 6, President Cárdenas proceeded with a campaign against the use of alcohol by decreeing higher taxes on the consumption, sale, and importation of alcoholic beverages.

**Treaty at Rome.**—After a series of conversations in Rome, Premier Mussolini and Foreign Minister Laval signed the new Italo-French agreements on January 7. The full texts were not made public, but a semi-official summary, as reported in the American press, said that the following points were included: (1) Agreement to consult on all questions involving the European interest, including threats to the independence of Austria; (2) A non-intervention treaty, which Austria and the Little Entente nations were also expected to sign, and perhaps Germany; (3) Three African agreements in which France and Italy made certain territorial and commercial concessions to each other. It was rumored, also, that the two Premiers agreed to legalize the present re-arming by Germany provided that nation returns to the League and joins the non-intervention agreement mentioned above. Both diplomats stated, shortly after their meeting, that a complete solution of all pending Italo-French questions had been achieved, together with harmony on all matters of a general nature. In fact, it was stated that the two Powers would collaborate in all fields and would consult each other whenever circumstances made this advisable. France made a number of important concessions to Italian claims in Africa. One American observer was led to remark that France had bought Italian support in Europe by granting Mussolini a fairly free hand for imperialist expansion in Africa. But in general observers felt that the new agreements were a valuable move towards peace.

**Anglo-Irish Trade Agreement.**—With the beginning of the new year, the trade deadlock which existed between the Irish Free State and Great Britain for the past two and one-half years was slightly broken. An agreement including mutual concessions was signed. The Free State guaranteed to buy all its coal from the United Kingdom, and to admit it duty free. This represents a probable purchase of more than 1,250,000 tons, and an abandonment of the coal trade with Germany and Poland. Through it, some 5,000 British miners will recover employment. Great Britain agreed to increase the quota on Irish cattle. A communiqué issued in Dublin stated that "the quotas

for Irish cattle in 1935 will be increased in all categories by 33-1/3 per cent over the quotas of 1934 in return for increased purchases by the Free State of coal to an equivalent value." Both countries appeared to be satisfied by the arrangement, for it was expected that the trade interchange would exceed one million pounds. The farmers and cattle dealers, in particular, were jubilant and foresaw much relief in an almost unendurable situation. On the whole, however, the advantage in the deal was judged to be on the British side. The agreement was interpreted as the primary step in a complete settlement of the trade differences. But Mr. de Valera, when interviewed, declared that "the agreement was complete in itself." In the Free State, despite the fact that the exports fell to a figure less than fifty per cent of that of 1930, and the imports were less by one-third, there were definite signs of prosperity, as judged by the volume of internal trade, especially during the Christmas season, and by the reports of the banks and railways.

**French Parliament in Session.**—The French Parliament reconvened on January 8 and Fernand Buisson was immediately elected President of the Chamber. It was reported that all the opening speeches were couched in language of extreme moderation, and that the treaty just signed with Italy contributed a great deal to the spirit of optimism that prevailed in both houses. Observers, however, felt that serious debate would arise in the near future over Premier Flandin's proposals to expand credit through a more liberal rediscounting of bills by the Bank of France, especially since resolutions had already been passed against the measure by the Committee of Economic Safety, a group representing private business but having considerable power in the Parliament. Another threat to the Flandin Government was seen in its proposal to lengthen the term of compulsory military service. This was interpreted as an effort to dissolve the "shock troops of certain political organizations," and was sure to be violently opposed. Just as the Parliament convened, the shadow of Alexandre Stavisky, now dead for one year, appeared. Before the Chamber's investigating committee Mme. Stavisky came to appeal for her release from jail, stating that the police had forced her to give false testimony as to her whereabouts on January 4, 1934, the day that the crash occurred.

**Armed Tranquility in Saar.**—Considerable relief was felt by the authorities responsible for good order in preparation for the Saar plebiscite scheduled for January 13 when no clashes occurred at the huge political rallies a week previous, on January 6. A wet driving snow, with its effect of liquid mud, dampened the ardor of the rival demonstrators. As a result of this crisis being successfully passed, strict measures were taken by the authorities against terrorism. In the United States Congress, Representative Dickstein threatened with loss of citizenship the alleged 5,000 to 6,000 naturalized Americans who were said to have accepted compensation for voting for Germany in the Saar election.

**Unusual Nazi Rally.**—The Hitler regime staged its most remarkable assembly, when Cabinet members, heads of departments, army, navy, air service, police officers, leaders of the Storm Troops, Labor Army, Hitler Guards, Nazi chiefs of all descriptions gathered in the State Opera House to be addressed by Chancellor Hitler. In receiving their orders to be present, officials were told that no excuses would be accepted. Reporters were excluded from the meeting, of which no previous announcement had been made. The official communiqué stated that the purpose of the gathering was to convince the world of the unity of the German people and its leadership. In addition to this desire to impress upon the world just previous to the Saar plebiscite the notion of German solidarity, observers believed that the removal of friction between the Reichswehr, regular army, and the Nazi Party, and the clarification of the Reichswehr's position in the Hitler regime were also cardinal objectives of the assembly. Another motive ascribed was the necessity, according to the Reichswehr code, of rehabilitating the reputation of General von Schleicher, executed in the June purge, a necessary step before complete reconciliation between the regular army and Nazi groups could be effected. Chancellor Hitler is reported to have declared that Von Schleicher was not guilty of treason and that his murderers had been punished.

**New German Districts.**—The plan to divide Germany into twenty districts, with a population of between 3,000,000 and 4,000,000 each, was in its final stages. German production and consumption of steel exhibited marked increases. Last year Germany, with a production of 11,800,000 tons of steel, forged ahead of France and England and was second only to the United States. Since Hitler's advent to power, Germany had increased her production of steel 104 per cent. While much of this growing steel consumption has gone into the preparations for armament equality, great quantities have also been demanded by the domestic boom which increased steel consumption in all directions. The rumor that two Storm Troopers had fired on Chancellor Hitler was denied.

**Abyssinia Appeals to League.**—An appeal was made by Abyssinia on January 3 to the League of Nations asking it to take action under Article XI of the Covenant to safeguard peace between Abyssinia and Italy. Article XI, it will be recalled, authorizes the League to take action in threat of war, and gives to each member the "friendly right" to bring threats to the League's attention. The message from the Foreign Minister of Abyssinia complained of Italian acts of aggression at Gerlogubi. A previous Italian letter denied charges of aggression. While some fear was held that the incident would put the League to a sharp test, there was also feeling that the political agreement between Italy and France, Abyssinia's friend, would help to smooth over the situation. On January 4 the Mandates Commission of the League published its report concerning the alleged fortification of Japan's mandated islands in the Pacific. The commission ex-

pressed itself as suspicious and dissatisfied with Japanese explanations of reported actions and prohibitions.

**Heavy Fighting in Chaco.**—Following the summons of President Jose Luis Tejada Sorzano to all able-bodied Bolivians not already engaged in the Paraguayan war to take up arms, heavy fighting by the Paraguayans was reported the first week of January. Reports about the issue were conflicting and contradictory, both sides claiming advantages. In his call for new volunteers the President said: "The country is endangered by the invader. I conjure all our citizens to report to barracks rapidly. War must be our only preoccupation, our only duty. Since the moral pressure of the world is ineffective to halt the depredations of our enemy, let us attain to peace through our own strength." On January 5 the capture of Fort Capirenda by the Paraguayans was announced. The fort was said to be the last of Bolivia's key positions blocking Paraguayan progress toward Fort Villa Montes, Bolivian general headquarters.

**Canada and the New Deal.**—In a series of radio speeches, the Prime Minister, R. B. Bennett, has been outlining the proposals which his Government intends to sponsor in the campaign it will make prior to the general election that will be held this year. He has declared that his program will be one of radical reform, and the statements he has already made bear out his promise, to such an extent that the *Montreal Gazette* affirmed that his platform does "violence to every Conservative principle." Through these proposals, he seemed to offset the serious criticisms of industrial and commercial conditions made by the former Minister of Trade and Commerce, Harry Stevens. Among the matters which Prime Minister Bennett had already indicated as subjects for reform legislation were those of minimum wages and maximum hours, insurance systems for the unemployed, the sick and disabled, and aged, machinery for creating work, taxation of unearned profits, and protective measures for the farmers.

**Mutiny and Red Terror in Kweichow.**—The beginning of the year found Kweichow Province, Southeastern China, threatened by Red hordes driven Westward from Southwest provincial areas by General Chiang Kai-shek's vigorous Government offensive, and simultaneously the local military situation taking a grave turn because the regular troops in retaliation for not having received their salary for over two months threatened mutiny. However, Hongkong reported that three divisions of troops, including a Nanking group from the North, and Kwangsi and Kwangtung forces from the South, were dispatched to close in on the Reds.

**Brazil Seeks Foreign Debt Suspension.**—Anxiety prevalent in Washington and London that Brazil would default in her debt payments was allayed when, in spite of an announcement to the contrary, on January 5 £240,000 (\$1,181,400) was forwarded to London, and \$300,000

to the United States. Confronted with the dilemma whether to favor loans or imports, the Government decided it was better to maintain credit abroad. The Bank of Brazil attributed the lack of available exchange to the decrease in coffee exports in the last few months. Up to October, 1934, Brazil received about \$20,000,000 less than in the same period of 1933. Four days after the payment of the debts President Vargas appointed a Financial Commission, headed by Finance Minister Arthur Costa, to visit the United States and London to plead a suspension of payments on Brazil's foreign debts.

**Communists Fire at Heimwehr.**—Shots were fired at the automobile used by the Austrian Heimwehr Supreme Command by Communists, who were arrested. The car is used by Prince von Starhemberg, Austrian Vice Chancellor and Heimwehr commander, but at the time he was not in it. Foreign Minister Egon Berger-Waldenegg declared that most of the Socialist and Nazi prisoners had been released. He denied foreign stories of ill-treatment of racial and religious minorities. He affirmed Austria's liberal policy in this regard.

**Soviet Veiled Charges.**—Concealed charges that Germany was implicated in the assassination of Sergei Kirov, Soviet political leader, were being made by the Moscow press. The consul of an unnamed "small Power" was represented as acting as a tool of an unnamed "big country," by giving money to Leonid Nikolayev, assassin of Kirov. In the meanwhile, the world press mirrored the general impression that the event was due to dissatisfaction within the Communist party.

**Refugees Not Employed in Czechoslovakia.**—The Czechoslovak Government issued instructions on January 6 barring employment of political refugees from Central Europe in order to protect Czechoslovak citizens. The number of German refugees had diminished, but there were some hundreds of Austrians, Jugoslavs, Bulgarians, Russians, and a few Poles. Unemployment showed increase at the close of October, 1934.

A timely article, in view of the approaching Unity Octave, will be John LaFarge's "Hopes of Eastern Reunion."

Lawrence Fernsworth writes from Spain a vivid account of a visit to the scene of a dreadful massacre of poor workers, "The Sequel of Casas Viejas."

Starace is a name honored in Italian Fascist circles. One of the family will be commemorated by G. M. Starace in "Loreto Starace, A Lay Apostle," who was killed in the War.

How great a menace may be our handling of the transients under Federal auspices will be told by William J. Murphy in "The Transient Bureau and Vagrancy."

Elizabeth Jordan will submit her monthly report on the stage in a paper simply entitled "Plays and Revues."